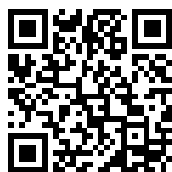

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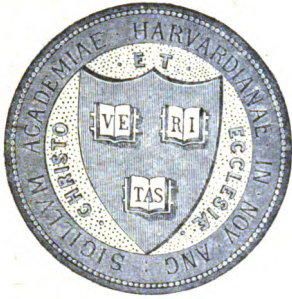
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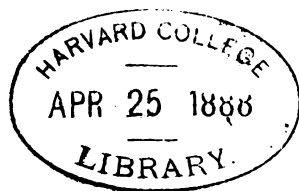
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2. Lee, F. G. Ancient ecclesiastical vestments: a paper. 1865.
3. Darby, W. A. Church vestments. An examination. 1866.
4. Antiquary, pseudon. The black stole and scarf. [187?]]
5. ✓ A description of eucharistic vestments, stoles, etc. [187-?]]

A DISTINCTIVE VESTMENT

FOR THE

Celebration of the Holy Eucharist,

REQUIRED BY COMMON SENSE,

SANCTIONED BY HOLY SCRIPTURE,

USED BY THE WHOLE CATHOLIC CHURCH,

AND

ORDERED BY THE RUBRICS OF THE CHURCH
OF ENGLAND.

John Rawland BY THE
REV. J. R. WEST, M.A.,
VICAR OF WRAWBY WITH GLAMFORD BRIDGE.

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AE

P R E F A C E.

NOTHING that concerns the Public Worship of the infinite Majesty of Heaven can be rightly said to be of small importance. The Worship of the LORD our GOD must ever be esteemed the greatest and the most honourable of all our Actions. Not even one of its very least accessories should ever be thought beneath our careful and reverential attention.

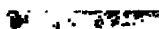
And of all the parts of our Public Worship, that which forms the highest and the chief Act of our Religion claims of course our first and our best attention.

Even the daily Matins and Evensong should be ordered and used with all becoming reverence and thoughtful consideration. But with how much more care and reverence ought we to celebrate the chief Service of the Christian Religion on the LORD's Holy Day.

Surely the Ritual of that Holy Service which was instituted for the constant use of the whole Church on earth by our LORD Himself, GOD the SON manifest in the flesh, ought to have our very best and most reverent consideration bestowed upon it.

In arranging and authorizing the Ritual of this chief service of the Christian Religion, no individual Minister of the Church has by himself alone any power at all. This must be settled by the Rulers of the Church in lawful Synod assembled.

But every individual Minister of the Church is solemnly authorized and bound to celebrate the Divine Service according to this Ritual when it has been thus duly ordered and settled. And if at any time this Ritual should have fallen into neglect and disuse in any



particular, he may revive and restore it to its proper state. This restoration of the authorized Ritual of the Holy Eucharist may indeed require the exercise of patience and prudence and charity, but yet it is not a matter which ought to be left undone on account of the difficulties which attend it.

The supreme honour due to the Majesty of Heaven, the great reverence due to the one only Service which has been instituted for His Whole Church by the LORD Himself, and as well the edification of the worshippers themselves, most urgently require that the Ritual of the Holy Eucharist be never suffered to fall into decay; and, if it should have done so, then that it should be revived and restored.

Is not this restoration of the authorized Ritual of the Holy Eucharist most plainly required in our day?

That the Church in England is only now awaking out of a state of great carelessness and shocking irreverence and deep sleep, must be acknowledged by all. We are restoring our Cathedrals and our parish Churches, our Chancels and our Altars, from a condition of dreadful neglect and poverty-stricken meanness. All things relating to the Church, it is hoped, are improving and reviving.

And shall not the Ritual of the LORD's own Holy Service, the very centre of all our worship, be also restored from the sadly neglected and debased state, and from the gross improprieties, into which it has so very generally fallen amongst us?

The Church herself has made all due provision for distinguishing the LORD's Holy Service from all other Services; but from the neglect and disuse of many parts of the appointed Ritual belonging to it, who could now ever imagine for an instant that this is the One great Service of the Christian Religion, the one distinctive Act of Worship which belongs to us as Christians?

The Church herself, for instance, has arranged the Order for the Celebration of the Holy Eucharist as for *one separate Service*; but how does the common practice amongst us agree with this mark of distinction?

The Church herself has appointed a Collect, Epistle, and Gospel

for this Holy Service to be used on every LORD's Day, and on every other Holy Day ; but in how few churches is this intention carried out, the Holy Service being usually cut short in the midst ; the LORD's Day being left without the LORD's Service.

The Church herself has ordered special Vestments for the Celebrant, one kind for a Bishop and another kind for a Priest, in order the more to distinguish this Divine Service from all other inferior ones ; but how very few use this distinctive Vestment ; most are content to use the same Vestment as they use at all other inferior services.

May it not then be one part of our great privilege, in the present day, to do something to revive and restore the Ritual of our chief Act of Worship to its proper and authorized state of distinction ?

That this pamphlet may be permitted to be of some use in promoting the revival of one of the marks of distinction with which the Church has everywhere and always thought fit to honour this Divinely instituted rite, namely, the Eucharistic Vestment ; or, that it may at least help to dispel the most unreasonable prejudice which prevails against such revival, the writer humbly prays.

A DISTINCTIVE VESTMENT, ETC.

REQUIRED BY COMMON SENSE.

WE need not go any farther than to the common sense and natural instinct of mankind for the reason why the Ministers of the Church should wear some official dress in their sacred ministrations. The reason is common to all nations and to all ages; it is common to all officers in the State as well as in the Church. Every king and every priest, of all nations and of all religions, when they appear in public to discharge their office, are accustomed to wear some special dress as a visible sign of their office; and the reason is, of course, that the office may be thought of rather than the officer—that it may plainly appear to all that the person acts by delegated authority, not in his own name. This custom is therefore generally felt and acknowledged by all men to be right and good.

A judge, when he sets himself up above the poor criminal before him, and pronounces sentence of condemnation upon him, must be very much relieved in his own mind when he covers himself in his official robe, in order that *he himself* may appear as little as possible, and that his *office only* may be seen.

And certainly it is so in our own sacred ministrations. Very thankfully do we put on our official garment, whatever

it may be, in order that we ourselves may be covered up, and our sacred office and our delegated authority may alone be seen.

How can we set up ourselves above the congregation of the LORD, to rebuke or to absolve, to bind or to loose, unless we magnified our office? What a comfort it is that we declare by our very dress that some special authority has been given unto us from the Divine Head of the Church for such purposes!

This universal custom, then, founded on the common sense and natural reason of mankind, approves itself to all communities, whether secular or religious. Their officers are marked in their very dress by some badge of office, when they appear in public to execute their delegated authority.

Now it has pleased the Divine Head of the Church to institute *one and only one Rite* for the continual use of all His disciples during the whole of the present dispensation of His Grace, even till He come again.

This peculiar Rite, the Holy Eucharist, being thus the only one directly instituted and enjoined by CHRIST Himself, having been made by Himself, emphatically, *the last action* He did for us before He died, being expressly enjoined on *all* the members of His Church, is, of necessity, *the one distinctive Act of Christian Worship*; it is the one central Act of Worship belonging to the whole Catholic Church of CHRIST upon earth.

Nothing need be said concerning the peculiar doctrines belonging to this Divine Service. The matter now before us is quite independent of the doctrine of the Holy Eucharist; it depends only upon the undisputed fact, that the Celebration of the Holy Eucharist is *the one distinctive Act of Worship* of the whole Christian Dispensation, ordained by our LORD Himself, and most strictly and solemnly enjoined by

Him upon all His disciples, for all ages and for all nations alike.

So that if it be clear that it is very meet and right that the Ministers of the Church of CHRIST should be marked by some official dress in the execution of their sacred office, the dress varying according to the nature of the Service, then it must be also clear that when the minister of CHRIST celebrates those Holy Mysteries which CHRIST Himself has ordained, he should wear some distinctive dress, in order to give some special honour to this Divine Service, to distinguish it from all other acts of worship. It seems to suggest itself at once, as most reverential towards our LORD Himself and most edifying for the worshippers also, that the Church should appoint some distinctive vestment for the LORD's own special Service.

This, one would think, cannot in any degree offend any reverent Christian mind, but must rather approve itself to every devout believer. How can it be otherwise? How can we not desire to give pre-eminent care and most special honour to that which is the chief Rite of the Christian religion?

If we refuse to admit the principle of some distinctive vestment for the Holy Eucharist, we must in consistency refuse to admit the principle of any official dress at all. The words of the present Dean of Norwich on this point are excellent: "*I have long been of opinion, that, if we were to begin de novo, the primacy of the Holy Communion among the means of Grace ought to be denoted to the eye by some change of vestment.*" Even if the Church had never yet used any special vestment for the Celebration of this Divine Service, it would only be consistent with all right feelings to introduce one at once.

And in the present day, when we are restoring the chancels

and the altars, and all things belonging thereto, from the state of meanness into which they had fallen to all the rich and costly beauty that we are able, how very inconsistent it is to leave the Celebrant at the Altar Service itself in a surplice only, a dress which is common to all the services, and worn even by all the choristers around him. This is to take care of the less, and to neglect the greater. Common sense is enough to show the absurdity of this. If the Celebrant himself may not be recovered from the mean condition and inappropriate usages of a debased ritual and of an irreverent age, then let the architecture and the window and the table of the LORD also remain in all their shocking poverty-stricken wretchedness, just as they still are in so many churches around us.

SANCTIONED BY HOLY SCRIPTURE.

ANY custom universally prevailing amongst mankind may be said to have some measure of Divine sanction, being in fact a result of that nature in which we have been Divinely created. But if that custom be plainly embodied in a Divine Revelation, then its authority is still more plainly marked with Divine approbation.

In the matter before us this is specially true. That which common sense and natural reason have here universally suggested has been Divinely sanctioned in a very remarkable manner.

The principle that when the Minister of God executes his peculiar office he should be clothed with some official garment, received, most expressly, the Divine sanction, when it pleased God to regulate His own worship for the whole Hebrew Dispensation. For special "*Holy Garments*" were then appointed for the High Priest, and as well for the ordinary priests. The most minute directions were given to

Moses for the different parts of these holy garments, and also for their different colours. And two different kinds of vestments were ordered for the High Priest, for different kinds of Services. These Holy Garments were so made as to be expressly, "*for Glory and for Beauty.*" (Exod. xxviii. 2.)

A principle, then, thus founded on the common sense and natural reason of mankind, and thus most expressly sanctioned by Divine Revelation, and strikingly embodied in the Ritual of the Hebrew worship, cannot but approve itself to every Christian mind.

Two common objections, however, may be considered.

One is, that the Divine Sanction given to the principle before us was withdrawn at the coming of our LORD, when the Ceremonial Law of Moses was changed.

But here we must consider that the whole Ceremonial Law was nothing else than the outward expression of some universal instinct of natural obligation, or of some moral principle of universal application, or of some unchangeable religious truth of Divine Revelation.

The mere changing of the outward ceremony did not imply the changing of the inward moral principle, or of the immutable religious truth which was embodied in that ceremony, of which the ceremony itself was only the outward expression. Inasmuch as our LORD declared that He did not come to *destroy* the Law, but to *fulfil* it, we may most certainly conclude that no universal instinct which had been embodied in any ceremony, no moral precept, no natural obligation, no religious truth, of which any ceremonial law was but the outward expression and safeguard, was intended to be destroyed when the particular ceremony was changed.

For example, the outward rite of Circumcision embodied the principle that infants might be made members of the Church of God. When the outward rite was changed, this

religious principle remained unchanged, and was carried on and acted upon in the Christian Church, and infants were still everywhere received as members of the Church of CHRIST in their Baptism. Unless a fresh Revelation had been given on the matter, it could not be supposed that the will of GOD was changed concerning it by the mere change of the external rite which embodied it.

So again in the matter of the Sabbath. The day was changed; but the religious principle that a seventh part of our time was to be kept holy unto GOD remained unchanged, and was carried on into the Christian Church.

So also in the matter of yearly religious festivals. They had been instituted by Divine command, in the preparatory dispensation, for reasons which belong essentially to all dispensations; and so we find that corresponding yearly festivals soon followed in the Christian Church.

Moreover, when our LORD fulfilled the Passover He put into its place at once another Holy Institution, different in outward form and ceremonial, but yet still carrying on the same essential meaning and religious truth, the commemoration of the Redemption of His people.

In the same way, then, the reason of the thing being quite unaffected by the special nature of the Christian Revelation, (no fresh revelation concerning the matter being given, and none being required,) it remains still a principle Divinely sanctioned, that when the minister of GOD executes his sacred office, he should be clothed in some official garment, though no longer in the special one commanded under the Law of Moses.

Another objection often made, which tends to depreciate the value of all outward observances, and of that one in particular which is now under consideration, is this: that the Christian Religion is eminently a *spiritual* religion, that we are

required to worship God "*in spirit and in truth,*" and so on; and that therefore all outward observances are of very inferior moment, that they tend to promote a mere formal religion; that they are unspiritual, and therefore unacceptable, and so on.

To this kind of objection it is sufficient, perhaps, to reply that there are doubtless dangers on all sides, and that all things, however good in themselves, need care in the use of them; but nevertheless the fact remains, that when it pleased God to regulate His own worship, the existence of these dangers did not hinder Him from revealing and ordaining for His worshippers a very elaborate Ritual, although of course He required those worshippers then, as much as He now requires us, to worship Him in spirit and in truth.

So that we may certainly conclude that to bestow ever so much care on all external matters belonging to the Public Worship of Almighty God need not hinder us, but rather, on the contrary, may and should assist us in worshipping Him in spirit and in truth.

There is surely no essential reason why Aaron in his beautiful and glorious vestment, should not worship God in spirit and in truth just as well as when he was worshipping God in his own private tent.

If we allow that "*all Scripture is given by inspiration of God,*" and that "*all Scripture is profitable*" for us, then the simple fact that so very many chapters of Holy Scripture are taken up with the description of the Ritual of the preparatory Dispensation is quite enough by itself to teach us, for our true profit, the unchangeable will of God in this matter: that it is an unchangeable principle, that it is our duty to take all the care and all the pains in our power concerning every particular, even the most minute one, which relates to the Public Worship of the LORD our God.

Is not the care which God has taken of us, and of all His

creatures, most amazingly perfect, reaching even to all the most minute particulars, even for the very lowest and meanest of His creatures? Can anything, then, which relates to the honour and dignity, the beauty and the glory, of His own Public Worship amongst us, be thought for one moment to be below *our* notice or beneath *our* consideration?

If we were going to attend our Sovereign's court, should we think it beneath us to attend to our outward dress so long as our hearts were loyal?

How much more attention, and pains, and time, and cost, and thought, should we take in every single particular, when we prepare ourselves to attend upon the Public Worship of the Infinite Majesty of Heaven?

Holy Scripture teaches us, now as much as ever, to worship God "*in the beauty of holiness.*" (Ps. xcvi.) His worship should not only be holy, but as well *beautiful*. There should still be "*Holy Garments,*" "*for Glory and for Beauty.*"

USED BY THE WHOLE CATHOLIC CHURCH OF CHRIST.

If we examine the history of the matter which is now before us, we find that there has been a very remarkable agreement respecting it throughout the whole Church.

The antiquity and the universality of the special Eucharistic Garments are both of them indisputable and striking.

It has been clearly shown that the form of the two chief Eucharistic vestments which have been universally used, namely, the long close Alb (the under garment), and the outer looser one, the Chasuble, is the same as the general form of the common dress which was worn in our LORD's time. (The coat and the cloke of S. Matth. v. 40.)

As this common dress gradually fell out of use amongst the people, it was, almost as a matter of course, out of a

proper feeling of reverence, intentionally kept up and preserved in the public ministrations of the Church of CHRIST.

This is sufficient to account for the universality of these Eucharistic garments in all branches of the Church. The Church retained the ancient form of dress for herself, when it had become disused among the people; adding to it some degree of ornament and costliness for the sake of more reverence.¹

As the Church became free from persecution, and all things became ordered and settled, it would inevitably happen that the one chief Rite of Worship would receive special care and attention.

About the ninth century, the Holy Eucharistic garments were in some degree modified so as to be made more like to the Holy Garments Divinely ordered in the Law of Moses for the chief ministrations of the Jewish Priesthood; although of course this was not at all necessary. But this it was easy to do, inasmuch as those holy garments were all of them very little else than the ancient Eastern dress distinguished and enriched with peculiar and significant ornaments.

If, for instance, we examine the Holy Garments appointed in Exodus xxviii. we find a great similarity between the Robe of the Ephod and the Chasuble, both being in general form little else than a circular piece of linen, with a hole in the midst of it to put it on over the head.

This likeness of the Eucharistic Vestments to those appointed for the Jewish High Priest was often urged by the Puritans as a strong objection against them. Hooker answers them at length in his fourth Book, saying, "*that no man can deny but that Jewish Ordinances had some things*

¹ This of itself is full of interest and reverent association of thought, that the Celebrant at the Divine Service should be clothed in peculiar garments like in their form to those worn by the LORD Himself.

natural in them ; and of the perpetuity of those things, no man doubteth." He also urges that as GOD Himself had been the Author of those Laws, they were still worthy, *for that reason* to be honoured and to be followed before any other, as far as the state of things may properly bear, rather than to be found fault with and dishonoured.

However, whatever was the origin of the Eucharistic Vestments, and whatever modification they may have undergone in later ages, yet we find that they have existed from the earliest Christian Antiquity : and also that they have been in use throughout all Branches of the Church ; and moreover that they have been everywhere mainly the same in form, so far, at least, as regards the Alb and the Chasuble.

When we consider the nature and the reason of the thing, we cannot but understand that it could hardly have been otherwise.

The Chasuble is indisputably the Holy Vestment of Christendom for the one central Act of Worship which was instituted by the LORD Himself for His whole Church upon earth during this present Dispensation of His Grace.

As there is one only Divinely commanded Act of Worship for the whole Church, so there is also one only distinctive garment for the Celebrant at this Service which has received the sanction of the whole Church from the remotest Antiquity.

What then should we venture to say or to think of any Branch of the Church, or of any Ruler of the Church, who would now wish to abolish this Holy Garment, this one distinctive Vestment for the LORD's Holy Service ?

Could any words or thoughts protest against such an unwarrantable and such an irreverent wish with too much severity ? Low, indeed, must be the depth of blind popular ignorance or national prejudice, wherever such a wish is

carried out. To wink at its disuse is one thing, but to wish to abolish the use of the one Eucharistic Robe of Christendom is another. This we must resist at all hazard. For nothing short of a Canon made by an Œcumenical Council could now change or abolish the use of this Holy Garment for the Holy Mysteries.

But let us now see how this matter is ordered in our own Branch of the Church in England.

ORDERED BY THE RUBRICS OF THE CHURCH OF
ENGLAND.

At the period of the Reformation of the Church in England, the Chasuble was the one distinctive Vestment for the celebration of the Holy Eucharist in use throughout all Christendom.

In the first reformed Prayer Book of Edward VI., in 1549, this universally prevailing distinction between the dress of the Minister on ordinary occasions and that at the Holy Eucharist was retained.

The Rubric concerning his ordinary Ministrations was this: "*In the saying or singing of Matins and Evensong, Baptizing, and Burying, the Minister shall use a Surplice.*"

But the Rubric before the Office for the Holy Eucharist was this: "*Upon the day and at the time appointed for the Ministration of the Holy Communion, the Priest that shall execute the Holy Ministry, shall put upon him the vesture appointed for that Ministration; that is to say, a white Albe plain, with a Vestment or Cope; and where there be many Priests or Deacons, they shall have upon them likewise the Vestures appointed for their Ministry, that is to say, Albes with Tunicles.*"

There is no question but that the Vestment here meant the Chasuble.

In the second reformed Prayer Book of Edward VI. in 1552, this Rubric was destroyed, and the new Rubric was this : "*The Minister, at the time of the Communion, and at all other times of his Ministration, shall use neither Albe, Vestment, nor Cope ; but being Bishop or Archbishop he shall wear a Rochet, and being a Priest or Deacon he shall have and wear a Surplice only.*"

This second Prayer Book was issued at the lowest stage both of doctrine and of ritual to which the Ultra Reformers then sunk the Church in England.

On the accession of Elizabeth, a great controversy arose between the more moderate and the more violent Reformers, as to the re-establishment of the First or of the Second Prayer Book of Edward VI.

The result was that the Services of the Church were chiefly such as had been in the Second Book, but the Ornaments of the Church and of the Ministers were according to the First Book.

So that the Ornaments Rubric, which had been abolished in the Second Book, was restored, but in this shape : "*The Minister, at the time of the Communion, and at all other times of his Ministration, shall use such Ornaments in the Church as were in use by Authority of Parliament in the Second Year of the reign of King Edward the Sixth.*"

So that the Eucharistic Vestments were again thus authorized both by Church and State. The general feeling of the people, however, was so strongly set against the use of these Vestments, that this Rubric seems never to have been enforced. The people could not bear to have anything in common with Rome ; even the use of the Surplice could scarcely keep its ground against the prevailing frenzy.

In 1564 some Advertisements were issued by the Queen's authority, by which it was ordered that the Surplice only

should be used, in all Ministrations, except in Cathedral and Collegiate Churches, where the proper Vestments were to be used.

The popular prejudices were so strong, that the Bishops made a Canon, in 1603, (the 58th) in which it was ordered that the Surplice only should be used, at all Ministrations.

Thus the use of the Surplice only, (which has been the general practice ever since,) seemed to be sufficiently sanctioned in the estimation of many; and the proper Eucharistic Vestment fell into general disuse.

During all this period of difficulty and danger the Ornaments Rubric however was never changed or repealed. It remained, strictly speaking, the only real law on the matter, made both by Church and State.

The concessions of the Bishops, and the generally prevailing practice, were simply allowed, to meet the pressing difficulties and dangers of those troublesome times. But the Rubric remained untouched, a silent witness to the more reverent and correct Ritual of the Church.

At the last revision of the Prayer Book, in 1662, special attention was directed to this Rubric, on the very ground that it authorized the proper Eucharistic Vestments.

The Presbyterians of course earnestly desired that it might be repealed.

The Bishops however briefly replied, "*We think it fit that the Rubric continue as it is.*" [Card. Conf. p. 314.]

The Rubric in question was therefore thus deliberately retained. The Commissioners only slightly altered its wording, making it a little more explicit than it was before. And so it has remained to the present day, in the shape in which it is printed in our present Prayer Book;

"Such Ornaments of the Church, and of the Ministers

thereof, at all times of their Ministration, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth."

The only question therefore that remains is this; what ornaments of the Church and of the ministers thereof *were in use* at that time, by that Authority?

All doubt on this point has now been taken away by two recent decisions of the Court of Final Appeal, one in 1857 and the other in 1868; the later one confirming the former one. For in the trial of 1868, the Court re-affirmed the Judgment of 1857, and declared itself thus; "*The propositions which their Lordships understand to have been established by the judgment in 1857, may be thus stated; The words, 'Authority of Parliament,' (in the Ornaments Rubric) refer to and mean the Act of Parliament, 2 and 3 Edward VI. Cap. 1, giving Parliamentary effect to the first Prayer Book of Edward VI. In this construction of the Rubric, their Lordships entirely concur.*"

The Rubrics, therefore, of the first reformed Prayer Book of Edward VI. contain the directions relating to the ornaments of the Clergy which are legally binding upon them, because those Rubrics possess that Authority of Parliament which is required in our Ornaments Rubric.

It is interesting to know that Bishop Cosin, who was the leading man at the last Revision of the Prayer Book, himself understood this Ornaments Rubric to mean this same thing which has now been confirmed by these two recent Judgments. Writing, about 1619, he says, [in his note on the words, "*as were in use,*"] "*There were in use [in the Second Year of Edward VI.,] not a Surplice and hood, as we now use, but a plain white Albe with a Vestment or Cope over it; and therefore, according to this Rubric, we are still bound to*

wear Albes and Vestments, as have been worn so long in the Church of God, howsoever it is neglected."

And afterwards he writes ; "*By the Act of Uniformity the Parliament thought fit not to continue this Last Order, [i.e., the Order of the Second Prayer Book of Edward VI.] but to restore the First again ; which since that time was never altered by any other Law, and therefore it is still in force at this day.*" (Notes on the Prayer Book.)

And again "*For the disuse of these Ornaments, we may thank them that came from Geneva.*"

The present Law is therefore as plain and as certain as any Law can possibly be ; we have been sent back, at the last Revision of our Prayer Book, over all intermediate Royal Injunctions, and over all intermediate Church Canons, and over all intermediate practices, to the Rubrics of the First Reformed Prayer Book, for the garments in which the Clergy are to execute their sacred offices. And in those Rubrics the proper Eucharistic Vestment is strictly described and enjoined. [See page 17.]

To object that this distinctive Vestment appointed for the one distinctive Rite of Christian Worship has *not been in use* makes nothing against the plain positive enactment of the Law. Dr. Stephens, an eminent Lawyer, says, "*No custom however confirmed, can supersede the Statute Law.*"

The neglect of the Statute Law may be winked at, through the urgent difficulties of the time, or through mere carelessness, and may be sometimes very pardonable ; but nevertheless, the Law itself is not altered or affected by that neglect in the least degree.

Again, however, it may be objected, that the last decision on this matter, in the Purchas Judgment, condemns the use of this Eucharistic Vestment, and declares that the Surplice only may be used.

In reply to this, it must be said, first of all, that if this Final Appeal Court possessed due constitutional authority, so that we were bound in conscience to obey it, we could only be amazed and distressed, *beyond measure*, that any Court could so decide the matter as to condemn the Custom of the whole Catholic Church of CHRIST, by positively proscribing the use of the Eucharistic Vestment for the LORD's most Holy Service; an almost unheard of presumption, never ventured upon but once before, and that in the very lowest depth to which the Puritans sunk the Church in England, during the short period in which the Second Prayer Book of Edward VI. was legalized. And that a Bishop and an Archbishop should have actually concurred in such condemnation, and that not one single Bishop should have ever protested against it, cuts us to the very quick. If we felt bound to obey such a most shocking decision, it must have been in sorrow and distress and solemn protest to the end of our days.

But our conscience is not so bound; because this Court of Final Appeal has not existed for many years, and was erected by the Civil Authority alone without any concurrence of the Church; so that it is essentially a Lay Tribunal, having no *constitutional* Authority whatever to decide matters relating to the Doctrine or Ritual of the Church. We cannot therefore be faithful to the Church, as a Divine Institution quite independent of the State in its own Spiritual powers, if we recognise the authority of this Lay Tribunal in spiritual matters. Its assumption of a right to proscribe the use of the Eucharistic Robe of Christendom is simply a portentous piece of ignorance and blind prejudice, such as surely cannot be accepted by any faithful Churchman for one moment. History will relate the matter as a disgrace to the Church of England.

For next, it must be said, that this last decision of the

Lay Tribunal on this matter is a patent and notorious misrepresentation. One of the very Judges has not hesitated to say publicly that "*the Defendant has not justice done to him.*" (Sir J. T. Coleridge.)

The Judgment indeed at once drew forth a solemn remonstrance from a very large number of the clergy. For it so plainly contradicts the Judgments of the same Court before referred to. [See page 20.] It cannot be reconciled with the principle of those two former Judgments by any effort of ingenuity. For those two Judgments concurred in affirming that the First Book of Edward VI. was the right authority for determining the Ornaments of the Minister; and that First Book enjoins the Eucharistic Vestments: and now this last Judgment affirms that the Surplice only may be used!

We cannot therefore help feeling most grievously wronged by this most inexplicable failure of Justice.

And yet even this Judgment, unjust and inconsistent though it be, admits the principle of a distinctive dress for the Celebrant in Cathedrals; for it enjoins the use of the Cope. Why this use should be limited to Cathedrals, it is not easy to see. For if in the highest Act of Worship upon earth a distinctive Vestment is right and proper for a Cathedral, it must be equally so for a Parish Church. The service is the same, the Worship is the same, the Sacrament is the same; and therefore the use of a Distinctive Vestment must rest upon the same reason alike in all cases. Besides, the Cathedral ought to be the pattern for every Parish Church in the diocese; as indeed is now generally allowed; for our Parish Churches are everywhere following the example of the Cathedral Church, in the use of surpliced choirs and choral services. When the Bishop himself now puts on a distinctive Vestment for the Celebration of the Holy Eucharist in his Cathedral Church, surely it is a plain and strong warrant for every Parish Priest to do the like in his Parish Church.

If, then, we except the short sad period during which the Second Prayer Book of Edward VI. was in force, the Church of England has deliberately authorized, all along, the use of a distinctive dress for the Celebrant at the Worship of the Holy Eucharist, and *that* dress, the ancient one used throughout the whole Church, the Chasuble.

The Rubric has silently witnessed for this all along, although partly from distressing difficulties and partly from slovenly carelessness, it has been generally disobeyed.

If it be asked, why have not the proper Eucharistic Vestments been worn since the last revision in 1662, when they were then thus ordered? it may be replied, that the Revisers of 1662 were in a very difficult position; they wished to have all things done rightly, but they did not like to venture to enforce a Ritual over a people just emerged from a great national struggle between the Church and the Puritans, when that Ritual would offend their strong prejudices; they were content to enforce the Surplice only. They looked forward to the time when Puritan prejudice would wear away, and then the Church could appear in its proper glory. So they kept this Rubric which orders the proper Vestments, and left it to time and opportunity to revive its use.

That time has now come; it has been reserved for the nineteenth century to do that which was impossible in the seventeenth. It is one of the privileges and of the glories of our day to restore our Churches and our Services to a condition more worthy of Him Whom we serve and worship.

CONCLUSION.

It may seem to be pardonable still to acquiesce in the disuse of the Holy Garment appointed for the chief Rite of our religion, in charity to the strong and violent prejudices of the people. Charity, it may be said, is before Rubrics. Never-

theless, to assert that *we may disobey any Law out of Charity to our neighbour* is surely an assertion which requires to be most carefully guarded. The circumstances of the particular case must be most carefully considered, before such disobedience can be justified or pardoned. In the matter before us, we have to consider, *not merely and only* the prejudices or wishes of the people, but *as well, or even more*, the honour which we owe to the distinctive Rite of the Christian Church. Is it consistent with that reverent esteem which we certainly owe to the positive Institution of CHRIST our LORD, that we should aim at utterly abolishing the Rubric which enjoins a special Vestment for its Celebration ?

Even if we cannot restore the use of this Eucharistic robe in all cases at present, yet surely some very grave reason is needed to justify any branch of the Church in deliberately abolishing it.

Shall it really be accounted a sufficient reason for abolishing the distinctive Vestment which has been appointed for the honour of the distinctive Act of Christian Worship, to say, that such a distinctive Vestment is worn in the Roman branch of the Church. We might *as reasonably* refuse to keep the first day of the week holy, instead of the seventh, because *they* do the same. We might even use the pleasantry of King James, when he was replying to a similar objection in his day, and say, "*They used to wear shoes and stockings in times of Popery ; have you therefore a mind to go barefoot ?*"¹

¹ A garment which is common not only to the Roman, but to the Greek Church also, and as well to Sweden also, cannot be properly said to be distinctively a Roman one. The Anglican pattern of the Chasuble differs from the Roman one. The certainty that such men as Andrewes, Overall, Cosin, and Jeremy Taylor, desired the use of the proper Eucharistic Vestment, is proof enough that this use is thoroughly in harmony with the true and only right principles of the Reformation of the Church in England.

The fundamental principle on which the use of the special Vestment for the one Divine Service is founded can hardly fail to approve itself to every unprejudiced mind : and its remarkable antiquity and universality are strong grounds indeed for retaining it at least in its authority, if we cannot in its actual use.

But the remarkable revival of the Church in England in our day is certainly calling on us to consider the possibility of reviving this most undoubtedly *right* practice. Now that our churches are everywhere being restored, and new ones built, in due beauty and glory : now that the Altar itself is once more vested, no longer with mean and moth-eaten coverings, but with all possible care and cost : now that a taste for the beauties of colour and decoration is spreading : now that surpliced choirs are commonly approved of amongst us, and music is so largely used in the praises of our Sanctuary : in short, now that all Church matters are so much improving, why is the dress of the Celebrant at the highest act of Christian Worship to be the only thing that remains stationary ? Is the Minister of CHRIST, officiating at his chief service, to have on him only a surplice, and so to be scarcely distinguishable from the surpliced choir of men and boys around him ? Is this indeed meet and right ? Is this to give due honour to that office which the LORD Himself has ordained, and to that one Act of Worship which is the only one which He Himself has instituted, the very Centre of all our worship upon earth ?

Is it not time to turn our attention to the Rubric which has been so very providentially preserved amongst us, which orders the use of that very distinctive garment, the Chasuble, which has belonged to the dignity of this Divine Service in all ages and throughout all Christendom ?

Is it not time that we once again act upon the Divinely

sanctioned principle that GOD's Minister, at the time of his chief ministration, should be outwardly marked by some holy garments, "*for glory and for beauty*," for the honour that we owe unto GOD the LORD at His own most holy worship?

Is it not time that the Minister of CHRIST, at the celebration of the central rite of the Christian Religion, should be distinguished from the chorister?

May we not indeed believe, that the Rubric in question has been *providentially* preserved? May it not be a part of the privilege of *our* day, to revive its use again?

Is it not time for the Bishops themselves to call serious attention to this very thing?

Are they ever to let improvements originate from beneath themselves?

Are there not a large multitude of Church people now-a-days better instructed, and willing to be led on by the Bishops?

Are the Bishops, because they are nominated by the State, to allow the State to interfere in spiritual things, yea, even to abolish the use of the Eucharistic Vestment, and never once to utter one single protest against that last most unjust and unjustifiable decision of the State Court?

It is one part of our duty, no doubt, to have charitable regard to those strong prejudices which still blind and pervert the judgment of many people; but it is also a part of our duty, to have regard to the dignity which properly belongs to the Public Worship of Almighty God, and, in particular, to that One Divine Service which is the central and the distinctive Worship of the whole Christian Church.

Surely it must now be the duty of us all, especially of the Ministers of the Church, carefully to consider the sacred obligation of restoring the use of the distinctive Vestment at the Celebration of the Holy Eucharist.

Surely we have gained nothing, by the prevailing slovenly, unrubrical, meaningless Ritual of the Holy Service. Nearly all the people have lost sight of it altogether. How can the people ever imagine for a moment that this is the chief Service of our Religion, when they see the way in which so very many of the Clergy celebrate it?

Even if we do happen to offend the careless and the prejudiced, at first, by using a better Ritual, how grateful they will themselves be, in the end, if it be one means of rousing their attention and bringing them to a better state of knowledge and of feeling with regard to this Holy Worship.

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Ancient Ecclesiastical Vestments :

A PAPER

READ AT THE ECCLESIASTICAL ART EXHIBITION
ASSEMBLY ROOMS, NORWICH, ON FRIDAY,
OCTOBER 6, 1865, (WITH ADDITIONAL
EXPLANATORY NOTES AND
REFERENCES).

BY THE REV. FREDERICK G. LEE, D.C.L.,

FELLOW OF THE ROYAL SOCIETY OF ANTIQUARIES OF LONDON, AND OF THE
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LONDON AND MIDDLESEX; KILKENNY, AND THE BUCKS
ARCHÆOLOGICAL SOCIETIES; EDITOR OF THE
SECOND EDITION OF "THE DIRECTORIUM
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No.

JOHN HARVEY TREAT.

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THIS PAPER
IS DEDICATED BY ITS
AUTHOR
WITH SINCERE REGARD
TO
W. J. UTTEN-BROWNE, Esq., J.P.,
OF HIGHAM GROVE, NORWICH,
THE PATRON OF
THE ECCLESIASTICAL ART EXHIBITION,
HELD AT
NORWICH DURING THE CONGRESS.

ANCIENT ECCLESIASTICAL VESTMENTS.

IT is impossible for the architectural student, and most clergymen in a degree may lay claim to this title, to prosecute his studies, to any ordinary extent, without discovering that some acquaintance with ancient Ecclesiastical Vestments is absolutely essential to a perfect knowledge of his subject; for, as in every Cathedral, Minster, or Collegiate Church he may visit, so in almost every parish church, and in the majority of village churches, he will be certain to discover some representations of ancient clerical vestments. On the altar-tomb, in the recumbent figures of ecclesiastics, in wood carvings, in stained glass, and especially in the memorial brass, Ecclesiastical Vestments are minutely depicted, and it is from these alone—for the vestments themselves have, with but very few exceptions, perished—that the Church restorer of our own days gleans a knowledge of those existing in bygone times.

I trust, then, that in the few brief remarks I venture to offer,—would that they had been drawn up

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with greater care and accuracy and by a more competent hand!—some light may be thrown on the origin and character of this interesting collection of vestments, far more calculated to impart a practical knowledge of the subject than mere illustrations.

Without further preface, then, it will be well to state the manner of treating the subject selected, which is to describe, separately and particularly, the chief Ancient Vestments, having special reference to those specifically ordered to be used by the existing Rubrics of the Reformed English Church.

To commence with the Cassock or *Pellicia*, so called because in ancient times it was lined with fur (*pellis*) This robe, a tightly-fitting garment common to ecclesiastics of all orders, was the ordinary dress of the clergy, and from several specimens which exist on ancient brasses*—at St. Martin's Church, Birmingham, for instance—appears to have differed little, or not at all, from the cassock usually worn by clerics at the present time. It varied in colour; Priests, Deacons, and Sub-deacons, with persons in the minor orders, wore black cassocks: Bishops wore purple cassocks, a remnant of which custom still exists in the diocese of London, when

* Examples of cassocks on brasses:—Geoffrey Hargrave, New College Chapel, Oxon; St. Mary's, Harrow, Middlesex; Ralph Vawdrey, M.A., St. Mary Magdalene College, Oxon; William Dye, A.D. 1567, is represented at St. Mary's, Westerham, Kent, in cassock, surplice, and stole.

the Bishop of that See gives a dinner to the Archbishop of Canterbury and his Suffragans, annually, about Easter, at which they all appear in apron, or short cassock, of purple silk, with dress-coat of purple cloth. Scarlet cassocks are worn by Doctors of Divinity and Law in several of the foreign Universities, and by Cardinals; the Bishop of Rome alone, according to the present rule of the Western Church, wears a white cassock. To some Archbishops in the middle ages the use of the latter colour was granted, but it appears since to have been discontinued. The cassock was usually gathered in at the waist with a girdle or cincture of the same material, very similar to that in use with us now.

The next vestment is the Surplice (*Superpellicia*),* the mention of which first occurs amongst the laws of St. Edward the Confessor. See vol. i. p. 460 of Thorpe's *Ancient Laws and Institutes of England*, thus:—"Et postea justicia episcopi faciat venire processionem cum sacerdote induto alba, et manipulo, et stola, et clericis *in superpelliciis*, cum aqua benedicta et cruce et candelabris et thuribulo cum igne et incenso." It was no doubt a later form of the alb, so widened at the sleeves and skirts that the furred cassock might with greater ease be worn beneath. Of old, as at present, it was a loose flowing vestment of linen reaching well-nigh to the feet,

* "*Linea*," "*alba*," and "*alba tunica*," were ancient names for the surplice.

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having sleeves broad and full. Some, doubtless, were made of very fine linen, now known as lawn or cambric, and the collar was often curiously wrought with needlework in scarlet, blue, or white thread. With a round hole at the top large enough to let the head go through with ease, the surplice had no kind of opening at the chest whatsoever. Our modern practice of having it made open in front arose, no doubt, in the seventeenth century, when it was the custom to wear such immense wigs, and the putting on of an old and correct surplice would have disarranged their appearance and endangered their position. The ancient form is far to be preferred. From the regulations drawn up by St. Gilbert of Sempringham, for his order, A.D. 1131, the surplice appears under certain circumstances to have had a hood of the same material attached to the back of it, to be worn over the head in choir during the recitation of the Divine offices ; but this is quite distinct from the modern academical hood both in shape and colour. According to the Ancient Sarum Use, an alb was ordered to be always worn at mass, not only by the Priest, Deacon, and Sub-deacon, but by others employed at the altar, and no mention of the surplice is made at that time. It was, however, used in choir, in processions, and almost invariably in the administration of the lesser sacraments. "So," as a well-known Liturgical writer remarks, "the surplice was the choral, the alb, the sacrificial ministering robe."

With regard to the latter—the Alb,—although very like the surplice, being, nevertheless, a distinct vestment, it is necessary to make a few specific remarks concerning it. It was usually made of linen, the sleeves being tight, in order that the hands of the Priest might be at liberty when ministering at the altar. Most of the clergy must have personal experience of the extreme inconvenience arising from the long and full sleeves of a surplice, which are greatly in their way. In several cases silks, satins, and damasks were used as materials for the alb, and the many still-existing inventories in Dugdale's *Monasticon*, and other similar works, show how rich our cathedrals and churches formerly were in these sacred treasures.* This vestment is very frequently represented in monumental effigies and memorial brasses. It was customary to affix to the skirts both before and behind, as well as to the cuffs, pieces of embroidery, often enriched with pearls, precious metals, and jewels, known as “apparels,” which were also occasionally placed on the breast and back of the alb—representations of which may be found in existing Saxon MSS.—and, in some instances, the whole sleeve border and lower edge of the garment were ornamented with an embroidered pattern, which was usually of the same colour as the vestment of the day. Bishop Watson,

* The alb of St. Thomas à Becket is preserved with his other vestments at Sens Cathedral. It is long, full, and ornamented with apparels of purple and gold.

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of Lincoln, in the reign of Queen Mary, in his "Sermons" thus gives the symbolic meaning of these ornaments:—"And as Christe was crowned with thorne, and had His Hands and Feete nailed to the Crosse, so in amysse and albe of the priestes there be tokens of these Five Woundes." In England, during the middle ages, at penitential seasons, especially on Good Friday, the alb was worn without any apparels or embroidery, and this is the unornamented vestment—the "white albe plain"—alluded to in the First Prayer-Book of Edward VI, still prescribed for the priest and his assistants at the celebration of the Eucharist, according to the Reformed English Prayer-Book.

The alb was gathered in at the waist by a girdle (*cingulum*), ornamented at the ends with a fringe or tassels. It was commonly made of white thread, twisted in some cases, but in others flat like a band; amongst the inventories of the larger churches, however, many are mentioned of silk, adorned with gold and jewelled. If, like a cord, it was made fast round the loins by a knot, if otherwise, with a buckle, and the fringed or tasseled ends hung down on the left side.

The Amice (*Amictus*) was an oblong piece of fine linen, with strings, worn by all clergy above the minor orders, over the cassock, and was placed first on the head, then being adjusted round the neck, formed the collar, ornamented with a strip of embroidery, so often represented on ancient brasses.

In many of the Anglo-Saxon Pontificals it is alluded to as being one of the vestments used at the altar, and in that respect is supposed to have been peculiar to England, for it was not until the beginning of the ninth century that it was formally recognized by the whole Western Church as the first of the sacrificial garments. Amalarius says:—"Amictus est primum vestimentum nostrum, quo collum undique cingimus." It was anciently worn over the head by the priest when vesting for mass, and only turned back just as he was preparing to go the altar; hence the Church began to look upon this vestment as symbolising the Helmet of Salvation. By the Sarum Ritual the use of the amice was not always, however, confined to the higher clergy, the minor clerks and choristers who officiated about the altar were not only allowed, but required at special seasons to be vested in alb and amice. It was also one of the garments with which the monarch was anciently invested at his coronation. King Edward the Sixth was the last on whose head it was placed, since which period its use has been discontinued. The monastic cowl should on no account be confused with this vestment, it being totally distinct, and a part of the ordinary every-day habit of the monks.

I now propose to consider the Chasuble or Chesuble (*Casula vel Planeta*). In very early ages it was worn as well by laymen as ecclesiastics, but in later times its use has been confined exclusively

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to Bishops and Priests, and has become the distinctive sacrificial vestment of the Holy Eucharist. Its primitive form was perfectly round, with an aperture in the centre for the head, and this we find figured in the Benedictional of Ethelwold, amongst other curious and valuable illustrations of vestments.* If intended for use in processions, a hood was sometimes affixed to the back, for then the chasuble was not restricted to the ministry of the altar. In England its shape continued to be nearly circular for about six centuries after the Mission of St. Augustine. Even when a change was made, the only alteration seems to have been that two opposite parts of the circumference came to a point. This form of the vestment was in use for many ages, and is that which is frequently figured on memorial brasses;† but for about three hundred years before the Reformation the chasuble was often made in the shape of a *vesica piscis*, and the ornaments with which it was then decorated became far more elaborate, and con-

* There is another form of this vestment, too, which appears to be perhaps the oldest in existence, a model of which is before you. It is figured in the Mosaic of St. Vitalis Church at Ravenna, the date of which is A.D. 547.

† I have a specimen of this shape also, which was very commonly worn in the middle ages, and would seem to be a most useful and desirable form for the chasuble if restored at the present time. This shape must be likewise very old, for it is represented on the recently discovered frescoes at St. Clement's at Rome, where the wearer, with outstretched arms, is giving the pax.

sequently richer and more beautiful.* Thus, then, we become acquainted with this vestment as worn in the fifth century abroad, and used by Anglo-Saxon, Norman, and English priests.

It is now necessary to describe the Orphrey (*Aurifrigium*) and the "Flower," as it was called, of the chasuble, which in the middle ages received so large an amount of decoration from the embroiderers.

The former was a band, which ran up behind and before through the middle. Properly speaking, there was no cross upon the old English chasuble, but at the breast sprang out, in the shape of the forked part of a large Y, two other bands, which went over the shoulders, until in the same form from behind they met. In more modern times, this Y-shaped figure has been transformed into a cross, and sometimes a crucifix is found embroidered on the back of this garment.† The Flower of the

* I am happy in being able to show an example of this form likewise. It was made from one discovered some few years ago in a sort of hidden vestry or parvise in Waterford Cathedral, which is now in the possession of the Roman Catholic Bishop of that city. The colour of the material and the border are as exact imitations as could be obtained.

† Miss Blencowe exhibited a crucifix of the fourteenth century from the back of a chasuble, at the Norwich Art Exhibition. There is an ancient chasuble in the possession of the Davey family at Dorchester, in Oxfordshire, with a crucifix behind, on either side of which are angels catching the Precious Blood in chalices. Another chasuble, which formerly belonged to the writer of this paper, is now in the possession of George E. Street, Esq. F.S.A. and contains possibly some of the most exquisite embroidery in existence.

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chasuble was a splendid piece of floriated embroidery, round the neck, which spread itself down the chest and the back; representations of it may be seen in almost all our cathedrals—Exeter, Peterborough, and Lincoln for instance—and on some memorial brasses. The Chasuble, prior to the period of the Reformation, was an elegant garment, which fell in graceful folds round the person of the wearer. From that period, bad taste in such matters began to prevail. Although commanded in no uncertain nor ambiguous expressions, the use of this vestment in England has been virtually laid aside;* and where it was worn by Roman Catholics, its shape was so frightful, fiddle-like, altered and mutilated that it scarcely retained one feature in common with the ancient garment. Until within the last twenty years this debased form of it was invariably current; but some allowance should be made in their case, because the fact of such a vestment having been found in a person's possession during either the "Great Rebellion," or the "Revolution," was a sufficient plea to send the owner to prison, and those priests who went about to minister to their flocks usually carried their vestments with them; thus they had an object in making them as

* Three brasses remain of Bishops in full Eucharistic vestments of a Post-Reformation date, viz:—Thomas Goodrich, A.D. 1554, at Ely Cathedral; John Bell, Bishop of Worcester, A.D. 1556, from St James's, Clerkenwell, in the possession of John G. Nichols, Esq. F.S.A.; and Robert Pursglove, Suffragan Bishop of Hull, A.D. 1579, at Tideswell in Derbyshire.

small and portable as possible. On this account, for one reason, it is that so few of the ancient shape are in existence; for those that have been preserved, with but few exceptions, are very much clipped and mutilated. Now-a-days, the old form is happily being restored. Before passing on, it should be especially remarked that the word "vestment,"* as used in the First Reformed Prayer-Book, does not mean a chasuble only, but a complete eucharistic set—chasuble, amice, stole, and maniple. This may be learned from many of the inventories in Dugdale, and has been remarked as worthy of special notice by a friend learned in Catholic ritual.

The Dalmatick (*Dalmatica vel Tunica*), so called, probably, because it was originally worn as an ordinary dress in Dalmatia, is the next vesture to which I would call your attention. It is a long robe with sleeves, open up the sides about two feet, and has for many centuries been regarded as the peculiar garment for deacons. From works consulted one may glean, in regard to this vestment and the tunick, that while the former is the dress of the Deacon, the latter is the peculiar dress of the Sub-deacon; that their general shape was very similar, except that the dalmatick had longer sleeves than the tunick, was occasionally fringed, that it reached nearer to the feet, and was more profusely ornamented. Throughout the Latin communion there is now no distinction between the vestments of the

* *Vide* additional note, p. 32.

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deacon and sub-deacon at mass. In the earlier ages of the Church this garment was probably made of linen, but in later times this was laid aside; for silks, satins, and other costlier materials were applied in its manufacture. It was always adorned with coloured stripes which ran over the shoulders, and, falling before and behind, were linked together on the breast and back by two other stripes. These, in the middle ages, were mostly embroidered with symbolic devices, and often adorned with gems and plates of precious metals. But the use of it was not wholly confined to deacons, for it was anciently the custom of the Holy See to permit this vestment to be worn by Bishops as a peculiar privilege.* That in early times it was used by them is evident, for when the body of St. Cuthbert, buried A.D. 687, was disinterred A.D. 1004, it is recorded that amongst his other vestments was found his dalmatick of purple. According to Georgius, a distinguished and learned Italian ritualist of the early part of the last century, the dalmatick was at one time proper to the deacons of Rome, and conceded gradually to ministers of that order in other parts of the Church. Later the privilege of wearing the tunick and dalmatick was granted to abbots. The use of the latter was also conceded to kings and emperors, both at their coronation and

* The dalmatick was sometimes worn by prelates as early as the fourth century. St. Cyprian, just before his martyrdom, "cum se dalmatica exspoliasset, et diaconibus tradidisset, in linea stetit."—RUINART, *Acta Martyrum*, fol. 1713, p. 218.

when solemnly assisting at the holy sacrifice. It still, happily, forms a portion of the vestments used by English sovereigns at their coronation. The Ancient Sarum Use required a bishop when saying mass, in addition to other garments, to be vested both in tunick and dalmatick—the former of which was usually sky-blue in colour, and the latter fringed. Such is the custom abroad now. At certain solemn seasons, the same authority directed the thurifers, candle-bearers, and singing-clerks to be vested in tunicks; for instance, at the Eucharist on Resurrection Sunday, and during the solemn procession on the feast of Corpus Christi; but with us now, none of these pious customs are retained. It is true that at the “Holy Communion, commonly called the Mass,” the gospeller and epistoler are ordered by our present rubrics “to have upon them the vestures appointed for their ministry; that is to say, albs with tunicks,” but this express legal direction of the Church is too commonly set aside. Reforms, however, are taking place in this particular, and the present Exhibition will do something towards the removing of prejudice and the restoration of customs which must create new bonds between ourselves and the rest of the Christian family. Innumerable specimens of both the tunick and dalmatick can be seen on ancient monuments and memorial brasses.

But to proceed. The Stole (*Orarium*) was a narrow band of silk or stuff, fringed at the ends,

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adorned with embroidery, and even jewels, worn on the left shoulder of deacons,* and round the neck of bishops and priests, pendent on each side nearly to the ground. It was used in the administration of the Sacraments and other sacred functions. Anciently, the *stola*, adorned with stripes of purple and gold, formed part of the ordinary dress of the Romans, and probably was adopted as a ministering vestment by the early Christians, and so in after ages and by degrees the band or ornamental part only was retained, which would of course present much the same appearance as that worn at the present time. Georgius remarks "that St. Augustine of Canterbury is said to have given to St. Livinus a purple stole and chasuble on the day of his ordination." A few specimens of the early English stole still exist—there are two in the possession of Lord Willoughby de Broke, one of which is ornamented with the inscription, *In hora mortis succurre nobis, Domine*, and the other with heraldic devices of the Lincoln family, so that it is evident it was in use by our forefathers. It is recorded that St. Thomas of Canterbury always wore his stole; in fact such a practice was ordinary with ecclesiastics in the middle ages, but is now solely confined to the Bishop of Rome. It was usually so long as to reach nearly down to the feet, and in all

* The Council of Laodicea, A.D. 364, forbade the use of the stole to Sub-deacons. Vide KRAZER, *de Liturg.* p. 301; also *Compendium Cæremoniarum, Antverpiæ*, p. 122.

the existing brasses on which it is figured, there is not one example of that short stole—shovel-like at the ends—which in many parts of the Latin Communion it is now the fashion to wear; on the contrary, we learn that they were all long. Mr. Pugin, a very safe authority, suggests that they should be invariably made three yards in length.* In the greater portion of the Western Church, it is the custom for the priest at the altar to cross the stole on his breast, and put the ends through the girdle of the alb. Although this might occasionally have been done in early times, it did not become a general custom until about the fifteenth century. Amongst other vestments which have been retained in the Reformed English Church, without any direct injunction for their being worn, this is one, not but that if a statement already made concerning the meaning of the word “vestment” be adopted, there exists some ground for its use; however that may be, the fact remains that it is now nearly always worn fringed, often embroidered, and, except in colour, though lately improvements have taken place in that respect, very similar to that in use by our Catholic ancestors. Strange to say it is not, however, the custom either in Oxford or Cambridge for any of the clergy, even though officiating, to wear stoles in the college chapels, except they be

* When the cotta or short surplice is used,—as, for example, in preaching,—the stole must, of course, be proportionably short. If made seven feet in length, it will be found convenient.

possessed of the D.D. degree, when they become entitled—though by what authority it would be difficult to determine—to wear a broad inelegant scarf* of black silk, which is not in fact an eccle-

* A clerical correspondent has been so obliging as to give the author some interesting information in the following note:—

“The Rev. Dr. — presents his compliments to the Rev. F. G. Lee, and begs to notice one or two points in his Paper on Ecclesiastical Vestments.

“1. The red habit, for which one of black satin is usually substituted by bishops, is, at least at Oxford, not peculiar to D.D.’s. It is worn by D.C.L.’s also, the difference being that D.D.’s have the edges bordered with a binding of narrow black riband, and that the buttons are black. The D.C.L.’s have the edges bordered with a binding of narrow scarlet riband, and the buttons are scarlet. The habit is worn by all D.C.L.’s, whether in orders or no, as by Dr. Marsham and Dr. Macbride, who are laymen.

“2. Then as to the scarf. Whenever a doctor, whether D.D. or D.C.L., preaches, he is obliged to wear the scarf. And a D.C.L., if in orders, wears the scarf in university processions. If he is a layman, he wears no scarf. Dr. Marsham and Dr. Macbride being laymen, do not wear it; Dr. Jeune, and Dr. Williams of New College, did, as being clerics. This seems to show that the scarf is an ecclesiastical portion of apparel, disused in the case of D.C.L.’s when they have abandoned the old practice of taking orders.

“3. It has always been understood that at Oxford there are preserved by the University some brass types of the patterns of the academical hoods, which, though differing much from those in fashion at the present day, agree mainly with the specimens in old monuments, as in the chapel at St. John’s, Oxford. It is curious that whereas the hoods of Cambridge universally, and the Oxford hoods for B.D, D.D, D.C.L, and M.D. include tippets, the Oxford B.A, M.A, B.C.L, and B.M. have no tippets.”

siastical but an academical robe, therefore why those in orders, when saying the morning or evening office, should wear the stole, I have not seen accounted for.

The Maniple (*Manipulum*) next demands attention. Originally, doubtless, nothing more than a strip of the finest linen anciently attached to the left hand of the priest by a loop, with which to wipe the chalice previous to the first oblation, that is at the offertory, in very early ages it began to be enriched with embroidery—like the stole—and finally became merely an ornament worn by the priest and his assistants, just above the left wrist at the celebration of the Eucharist. It was of the same width and colour as the stole, fringed at the ends, and generally about a yard and a quarter in length. Its use has been kept up in the English Church ever since the alterations in the sixteenth century, ordinarily in the shape of a napkin folded like a band, for use at the Eucharist; but at St. George's Chapel, Windsor, at Durham and Westminster, some of the ancient maniples, I am informed, can still be seen, and are occasionally worn. Happily in very many churches it has been restored, and seems now to have become almost a recognized portion of the existing sacred vestments.

I now go on briefly to describe the Amess (*Almutium*), often confounded with, but wholly distinct from, the Amice (*Amictus*). It was a hood of fur worn anciently whilst reciting the offices by canons,

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and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required, the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The amess, it must be confessed, has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment to be seen on brasses, one of the best of which—a figure of Sir John Stodeley—remains in the church of St. Mary Magdalen, Upper Winchendon, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear amesses of ermine lined with purple. With us its use has been wholly discontinued.

The Cope (*Cappa pluvialis*) is the next ecclesiastical robe which requires notice. In shape it is an exact semicircle, like a cloak, attached to which is a hood, anciently used as such, but now a mere ornamental appendage covered with decoration. Along the straight edge of the semicircle runs the orphrey, a band of embroidery, often of the most magnificent and costly description, usually representing figures of saints, heraldic or symbolical devices, and adorned with jewels, pearls, or precious metals. Anciently it was used chiefly in procession, at vespers, during mass by some of the assistant clergy, at consecrations, confirmations, and

other solemn occasions. On Our Lord's Festivals, on Corpus Christi Day, on the Feasts of Our Lady, and at other special seasons, copes were worn by all the clergy, the colour of course being regulated by that for the day. This vestment was one of the chief ornaments which the reformers thought fit to retain, and in the reigns of Queen Elizabeth, King James, and Charles, seems to have been always worn as the rubric directs in cathedrals and the larger parish churches, of which fact we have the most satisfactory proofs. Innumerable instances are given by Mr. Fuller Russell in the *Hierurgia Anglicana*, that, notwithstanding the trifling objections and miserable prejudices which existed, this vestment has been worn even down to this present period. I am informed that it is within the memory of one of the vergers, that the use of the copes at the altar has been laid aside at Durham—and at the coronations of all our monarchs since the Reformation—even including that of William III, copes have been always worn.* Their form, however, is a sad departure from the ancient shape, especially in that they have trains borne by pages, † which of

* A cope was worn at a parish church in Leicestershire, diocese of Lichfield, with the knowledge and approbation of the late Bishop Ryder, within the last thirty-five years.

† *Vide* Hayter's Picture of the Coronation of Queen Victoria. A friend informs me that when the late Archbishop Howley went to inspect the ancient vestments at Westminster Abbey, previous to that event, he selected a violet cope as the most sober and least demonstrative colour. Previously at the coro-

course is simply preposterous, inelegant, and novel, and makes them appear very unlike the ancient beautiful vestment. Their use is now being restored in the English Church, and if the rubrics of our Prayer-Book be followed, should be worn by the Priest at the altar on Good Friday, when there is no celebration, and by a Bishop in every function, except the ministry at the altar, when of course he will wear the proper sacrificial robe. Of ancient copes several remain. There are five at Durham, two of which are much injured, one at Ely, one at Carlisle, two at Salisbury, one at Lichfield, several at Westminster Abbey, and very many in the hands of private individuals, besides some at the Roman Catholic College of St. Mary, Oscott, and at St. Chad's, Birmingham, amongst other of their Cathedrals. Fragments also exist in many places; at Bircham St. Mary, Norfolk, at East Langdon, Kent, at Romsey Abbey Church, Hants, drawings of the details of which have been published by the Ecclesiological Society and are before you. There is also a portion of a cope,—used as a pulpit hanging,—at Forrest Hill, Oxon. Ancient brasses, too, will furnish the vestment restorer with innumerable safe and beautiful patterns. That of a former Warden of Merton, south-west of the altar in the chapel of that college, is enriched with an orphrey of tabernacle work,

nation of our kings, cloth of gold or white copes had been assumed by the officiating prelates.

most elegant and ecclesiastical in design, and one which it would be exceedingly desirable to see imitated. The valuable work entitled *Monumental Brasses* gives many instances in which this vestment is efficiently represented in detail, and should be consulted on this point.

The Cope was fastened on the bearer's breast by a clasp or *Morse*, as it was called—*Morsus* from *mor-deo**—usually made of precious metal, ornamented with pearls, crystals, and enamel. The design of the ornament varied, but one of the most favourite subjects with mediæval artists was the Annunciation of St. Mary, represented on a morse amongst the jewels of William of Wykeham at New College, and often seen on ancient brasses. The crucifixion was frequently depicted; it occurs on an old copper-gilt morse, lately discovered, and now in the possession of a friend of mine.† Sometimes a band was used to fasten the cope, as it is in those at Westminster Abbey worn occasionally by our Bishops; if so, it was commonly richly decorated.

We now proceed to consider the *Rochet* (*Rochetta*), a sort of short surplice with tight sleeves slightly gathered at the wrist, peculiar to Bishops as their ordinary dress in the middle ages, and still worn by them with us. In latter times, however, its shape has been materially altered and disfigured.

* The morse is sometimes called a "Pectoral."

† A morse of silver is preserved in Lord Londesborough's collections, representing the "Offerings of the Wise Men."

Frills, doubtless added during the time of Charles and James II, when they were so much the fashion, are still attached to the wrist, and however much calculated to set off a white hand, by no means add to the ecclesiastical character or correct form of the dress. The sleeves have been enlarged to such a preposterous size, as to have become perfectly frightful, and in some cases their immense folds wholly envelope the episcopal head and shoulders ; moreover, by a freak of the tailors, the sleeves are now wholly disconnected with the body of the vestment, and are sown to the sleeve-holes of the satin Chimere or habit.

This latter dress must be very familiar to many here. It is the usual academical robe of scarlet cloth, worn by D.D's, the use and colour of which was granted by one of the Popes in the fourteenth century, and has been continued up to the present time. Ordinarily Bishops wear it of black satin, often of scarlet satin, as at the Convocations of the two Provinces, on certain special days, at the Coronation of the Sovereign, and when administering the Sacraments to any of the Royal Family. They are also thus vested in the House of Lords—but as none of their Lordships, I believe, except at the Coronation (and that only in reference to the cope), ever appear in the vestments sanctioned by the present rubrics,—a surplice, pastoral staff, cope, and mitre,—a difficulty arises, which is this—that a Bishop wears the same dress when in the House of

Lords he is threatening to propose an alteration of the Prayer Book, as he does when ministering at the altar of the Almighty—which appears to the reverent mind unseemly and undesirable.

Our acquaintance with the mitre in the present day cannot but be tolerably limited. My own I confess was until very lately wholly confined to representations of it on episcopal seals and carriages, and the signboards of public inns; but as those exaggerated caricatures are so utterly unlike the beautiful mitre worn in the past times, it may be well to call attention to the ancient brasses existing, in which we shall discover its true form. Attached to the hinder portion were two bands or fillets (*vittæ*), slightly widened at the ends and fringed,* which hung over the shoulders and can be seen represented in illuminations and brasses. Of old there were three sorts of mitre, the simple (*simplex*), the mitre of orphreys (*aurifrigiata*), and the precious mitre (*pretiosa*). Of the latter class, one, figured in vol. ii. *Shaw's Dresses and Decorations*, known as the Limerick mitre, is a most elaborate and beautiful example; others exist, and it seems in many cases were worn by our Bishops, even more than a century after the Reformation. It was so in the American Church at all events, for Bishop

* The *vittæ* of the mitre may be seen on the brasses of Archbishop Greenfeld, A.D. 1315, at York Cathedral, of Bishop Bowthe, A.D. 1478, at East Horsley, and on that of Archbishop Harsnett, A.D. 1631, at Chigwell in Essex.

Seabury's mitre is still preserved in the library of Trinity College, New York ; moreover Bishop Hacket, of Lichfield, is represented, on a tomb in his Cathedral, vested in mitre, rochet, and chimere, with a pastoral staff. So also, amongst several others, the effigies of Bishop Creighton in Wells Cathedral, subsequent to the Restoration, has mitre and pastoral staff, and Archbishop Sharpe, who died, A.D. 1713, appears in a similar dress. Unfortunately the use of the mitre has now been wholly discontinued. Would that it could be restored, and that the Princes of our Church could once more wear the proper insignia of their hierarchical dignity ! The Anglo-Saxon and early English mitres were much lower than those used in later ages. Some drawings from ancient MSS. will illustrate this remark. On the Continent, and with Roman Catholics, in recent times, the mitre has been enlarged and elevated to a very preposterous size and height, and its ancient elegant shape almost entirely lost ; but through the influence of the late Mr. Pugin, and others, and the diffusion of a better taste on such matters, the old shape is being nearly everywhere restored.

The Pastoral Staff of a Bishop, and the Crozier of an Archbishop, are too well known to need any description ; suffice it to remark that their use with us has been more or less kept up since the Reformation. Innumerable instances might be cited of Bishops using their pastoral staves, or else causing them to be borne or holden by their chaplain ; as

ordered by the Prayer-Book, and at the present time at least four English Bishops publicly use a pastoral staff,* while several members of the Colonial Episcopate are also in the habit of bearing it during their public administrations.†

Anciently, Bishops and Abbots wore Gloves (*Chirothecæ*) when vested for mass, and at other solemn functions, but their use as a necessary portion of the Episcopal dress has been almost entirely discontinued. True it is that even now some of the Bishops are in the habit of wearing a purple kid glove, fringed with gold lace; in fact I saw the late Archbishop Howley wear them at the consecration of some colonial Bishops at Westminster Abbey; but the custom is by no means common. Some ancient specimens of episcopal gloves are preserved at New College, Oxford, and the sandals of Bishop Wainflete, the pious founder of St. Mary Magdalene College, are known to all ecclesiologists.

Being fully aware that in this paper notice of many interesting vestments has been omitted, and only very brief, unsatisfactory, and imperfect descriptions of others have been given (but this is unavoidable in a short paper), my remarks shall be brought to a conclusion with a few words concerning the Hood (*Caputium*).

This vestment, in the middle ages used by both

* The Bishops of London, Winchester, Oxford, and Salisbury.

† The Bishops of Capetown, Newfoundland, Fredericktown, Nassau, Honolulu, Central Africa, Orange River.

laics and ecclesiastics as a covering to the head, but now only worn as a badge of honour and the mark of a degree, is well known to all of us. Most persons allow that its present form is a strange and grievous departure from the ancient shape, but few agree as to what that ancient shape was. In endeavouring to arrive at this point, I must beg my hearers to bear with me for a few moments longer. The most satisfactory manner of learning the forms of the ancient vestments all allow to be a study of monumental effigies and memorial brasses, and I think if we consult them on this point we shall find considerable light thrown on the subject. It seems to me that the ancient hood was very similar to the canon's amess, at all events it is certain that it was used primarily as a covering to the head, and only indirectly as an ornament. This can be seen from its shape on many of the brasses around. It seems to have been a sort of Cape (*Cappa minor*) or tippet, hanging just over the breast, shoulders, and back—to the latter part of which was attached a hood, which might be drawn over the head either in choir during very cold weather, or when the religious passed through the cloisters, and other partially-uncovered buildings. I have had a pattern of such made from a comparison of several monumental effigies, and its appearance seems to exactly answer a description of the mediæval tippet given by Stow:—"These Hoods were worn the roundlets upon the heads, the skirts to hang behind in their

necks to keep them warm, the tippet to lie on the shoulder or to wind about their necks.”—*Survey of London*; edited by Strype, book v. chap. vii. This of course was, and could be worn now—and would be a very practically useful vestment; but I venture to hold that if a person’s head were enveloped in one of the ordinary hoods of the present time, he would present a somewhat singular appearance,—though I am aware that it is sometimes done. My argument then is that the mediæval hood was something of this character, and that it was only by degrees and through the taste of the tailors that it has been cut to its present unmeaning form; for if we consult old pictures, we shall find that the hood of the seventeenth century was a kind of cut between the two. This is the case in a portrait of Dr. Mill, Principal of St. Edmund’s Hall, Oxford. The probability seems then, that when the ancient vestments to a great extent were laid aside, the hood being the only robe in which colour was retained, and hats having been introduced generally, it was not required for use, and it was thought desirable to make it more dignified and larger in appearance; hence the hooded portion was affixed to the end of the tippet, instead of to the back of the neck, and then that part of the tippet on the breast was gradually narrowed, until, at length, a piece of tape of the same colour was all that was left in front of it. I am not aware whether there is any authoritative shape sanctioned by our

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universities, but should imagine, for practical purposes, and especially for use in churches, this form, copied from the old brasses, would be found more useful than the modern ; moreover it would be precisely like the canons' hoods worn in foreign Cathedrals, and similar in shape to the Bishop's hood or mozetta, and to my mind more elegant in appearance over the alb or surplice than the modern shapes—many of which are perfectly unmeaning and frightful. But many improvements I am aware have taken place of late in the hood, still I see no reason why the ancient brasses should not be strictly followed, and supply us with patterns for this, as for other portions of ecclesiastical dress.

ADDITIONAL NOTE.

“Item lego eidem Ecclesiæ unum *vestimentum* integrum rubei coloris melius quod habeo de panno velveto aureo, id est unam casulam cum II dalmaticis, III albis, III amictis, II stolis, III manipulis, II torvaillis cum toto *ornamento* pro altare.” From Will of Thomas Beaufort, Duke of Exeter, ob. 1426.—NICHOLS' *Royal Wills*, 1780.

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Figure 1 The Jewish High Priest in his Sacerdotal Garments (Josephus)

Figure 2 The High Priest in his Ministerial Garments (Josephus)

Figure 3 A Bishop of the Primitive Church Showing the Casula or Vestment worn over the Albe (Palmer)

Figure 4 A Priest of the Primitive Church from old Manuscripts The Albe girded with the Stole as worn by Priests. (Palmer)

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CHURCH VESTMENTS.

INTRODUCTION.

THE records of ecclesiastical history, contained in the Book of Genesis, are too scanty to warrant any definite conclusions respecting the rites and ceremonies of the patriarchal church. There can be little doubt, however, that, with the exception of the institution of sacrifice, the form of godliness did not greatly differ from that established in later times, and that the church of God under all dispensations possessed "one body and one spirit." The church in the wilderness was probably but a reconstruction of an earlier church which had apostatised from the true faith and worship. The few notices of the primitive church embrace the Sabbath Day, the Commandments, circumcision, sacrifice, a priesthood, public worship, tithes, &c., institutions which imply the existence of temples, or places of worship, and an ecclesiastical ritual for the regulation of divine service.

Egypt was probably the oldest and the first of the nations of the post-diluvial world. Who will affirm that all those ancient temples in the valley of the Nile, magnificent even in ruins, were originally constructed by idolaters? Can it be supposed that the worshippers of false gods expended so much labour, time, and wealth to celebrate the worship of Baal, Ashtaroth, Isis, or Apis, while the worshippers of the true God took no pains to erect a temple worthy of his glory? The splendour of the Tabernacle constructed by Moses, though a temporary structure, and the grandeur of the Temple of Solomon, both erected under Divine inspiration, prove that magnificence of architecture was not inconsistent with the spiritual worship of Almighty God. (1 Chron. xxii. 5, Isa. lxiv. 11, Ezek. vii. 20, Hag. ii. 3.) Probably some of the earlier Egyptian temples were originally dedicated to the true worship of God. Were it true, however, that there really existed certain features of identity

between the ritual of the temple service of the idolaters of Egypt, and that of the Israelites in the wilderness, or afterwards in Canaan, it would not follow that the latter derived from the former. Our historical notices of the Egyptian rites and ceremonies are some centuries later than the Exodus of Israel ; but, were it otherwise, the conclusion would be, that what was common to both was derived from an older ritual of the patriarchal church. As the universal prevalence of the Sabbath and the institution of sacrifice indicated a primitive and common original, so, in like manner, the universal existence amongst ancient nations, Egyptian, Assyrian, Babylonian, Greek, and Roman, of priests, singers, and instrumental performers, arrayed in white vestments, in their temple worship, demonstrated a primeval institution as the common centre whence they were derived. It cannot be supposed that Jehovah adopted the ritual of the idol worshippers, but it may be concluded that he would restore his own institutions in his church, even though they had been imitated by apostates or idolaters.

"To say that the ceremonies of the tabernacle or temple worship were borrowed or accommodated from heathen practices were to derogate from the majesty of God's ordinances, and also to contradict the high principles of his institutions, which were expressly designed to separate his people from the heathen, and to discourage all remembrance of their rites. It seems astonishing how some men of learned pretensions have ignored the fact, that all this service was expressly ordained by God himself."—*Rev. Dr. Jebb.*

The Egyptian Priests of Isis performed the functions of their offices in their temples in white vestments. Semiramis (or Ducalion, supposed to be Noah) built a magnificent temple at Hierapolis, in Syria, where 300 priests officiated in white robes ; their high priest wore a purple vesture and a golden mitre. The ancient Greek priests, called *Hierophantæ*, ministered in white, their high priest offered sacrifice to the celestial gods in a purple robe, but when he sacrificed to the infernal deities he arrayed himself in a *black* vesture. The habit of the ancient Roman priests was the *alba vestis*. (*Du Verdier, Marolles.*) The high priest of Anūbis, surrounded by a tribe of other priests, were all arrayed in vestments of fine linen (*Blondus*). It is unnecessary to multiply references. Now, assuming that certain rites of these ancient pagan nations were relics of an original and divinely appointed ritual, it would readily be understood how there should be, in the reorganisation of the Church of the Israelites, a reproduction of the original pattern of the place of worship, and probably also of the internal arrangement and order of

the divine service, "For, see, saith He, that thou make all things according to the pattern shewed thee in the mount."—(Heb. viii. 5.) This manifestation was made for the instruction of Moses, the Jewish Lawgiver, in the reconstruction of the church shortly after God destroyed the Egyptian nation, for their apostacy. And accordingly, after the destruction of the Jews for their apostacy and rejection of the Messiah. "The patterns of things in the heavens" are once more reproduced in the Book of the Revelations, designed for the instruction of the Christian church through all time.

SECTION I.

THE JEWISH CHURCH, TABERNACLE, TEMPLE.

The ecclesiastical dress of the Jewish High Priest is elaborately described. (Exod. xxviii., xxix., xxxix. ; Levit. xvi. 4, 23, &c.) It consisted of *eight* garments. 1. A linen drawers. 2. A coat, or vesture of fine linen, reaching to the feet, with close sleeves. 3. A girdle, embroidered, of fine linen, blue, purple, and scarlet. 4. A robe of linen, blue, with seventy-two bells of gold and the same number of pomegranates, of blue, purple, and scarlet upon the skirts thereof, worn over the vesture and girdle. 5. An ephod of gold and blue, purple and scarlet, and fine linen, curiously wrought. The ephod was worn over the robe and girded thereto with a curious girdle, made of the same materials and colours. 6. A breastplate of gold, blue, purple, and scarlet, and fine linen, which being a span square was fastened by gold chains and rings upon the ephod. Herein were set twelve precious stones, on which the names of the twelve tribes of Israel were engraved. On this breastplate were the mysterious Urim and Thummim. 7. A mitre of fine linen. 8. A plate of purple and gold, or holy crown, two fingers broad, tied with blue lace upon the front of the mitre.—(*Josephus Antiq.*, *Godwyn's "Moses and Aaron."* See Frontispiece, figure 1.)

These vestments were distinguished into "the golden garments" and "the white garments," the former belonged to the *sacerdotal* office of the high priest, and were symbolic of the High Priesthood of Christ. The Urim and Thummim, the bells and pomegranates, indicated the prophetic office, the breastplate with the names of the tribes, symbolised the priesthood, while the crown implied the kingly office, "the white

garments," (Exod. xxxix. 27-29) constituted the priest's vestments when he entered once a year into the Holy Place to make atonement for the sins of the people, (Levit. xvi. 4, 23.) These white garments were of the same shape and fabric as those worn by the inferior priests in their offices and ministrations.—(See fig. 2.)

The Jewish high priest was a type of our Lord, the great High Priest of our profession. Our High Priest is passed into the heavens, to appear in the presence of God for us, and we have now no high priest on earth, consequently no priest of the christian church has any authority to assume "the golden garments" of the high priesthood. Any attempt to imitate these sacerdotal vestures is an invasion of the prerogative of Christ our Lord.

The white garments belonged also to the common priests, and were instituted as the permanent ecclesiastical vestments for all ministrations of the church, "And they shall be upon Aaron and upon his sons, when they come into the tabernacle of the congregation, or when they come unto the altar to minister in the holy place, that they bear not iniquity and die. It shall be a statute for ever unto him, and to his seed after him."—(Exod. xxviii. 43.) The design of those vestures is expressly declared to be "for glory and for beauty." Hence Rabbi Levi observes "those glorious and beautiful garments were appointed by God to put men in mind of the dignity of the office and of the work of the priests, and to admonish them how to perform the divine service with a spirit suitable to the goodness of Him unto whom they are consecrated."

On this subject a very learned and distinguished commentator (not a Churchman) candidly observes—

"These white garments were emblematic of that holiness and purity which ever characterise the divine nature and the worship which is worthy of God, and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below, and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be significant of the things in which they minister? Should they not be for *glory* and for *beauty*, expressive of the dignity of the gospel ministry and that beauty of holiness without which no man shall see the Lord? As the high priest's vestments under the law were emblematic of *what was to come*, should not the vestments of the ministers of the gospel be expressive of *what is come*? Is then the dismal *black*, now worn by almost all kinds of priests and ministers, 'for glory and for beauty'? Is it emblematic of anything that is good, glorious, or excellent? How unbecoming the glad tidings announced by Christian ministers is a colour the emblem of nothing but *mourning* and *woe*, *sin*, *desolation*, and *death*! How inconsistent the habit and office of these men! Should it be said—'These are only shadows, and are useless

because the substance is come.' I ask why, then, is black almost universally worn? Why is a particular colour preferred, if there be no signification in any? Is there not a danger that in our zeal against shadows we shall destroy, or essentially change the substance itself? Would not the same sort of argumentation exclude *water* in baptism, and bread and wine in the Lord's Supper? *The white surplice* in the service of the church is almost the only thing that remains of those ancient and becoming vestments which God commanded to be made for 'glory and for beauty.' Clothing emblematical of *office* is of more consequence than is generally imagined. Were the great officers of the Crown and of justice to clothe themselves like the common people, when they appear in their public capacity, both their persons and their decisions would be soon held in little estimation."—(*Dr. Adam Clarke* (Wesleyan), *Commentary*, *Exod.* xxviii. 2.)

The ritual of Moses continued in force during the whole period of the history of the Jewish Church. "And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and Chenaniah the master of the song, with the singers: David also had upon him an ephod of linen."—(1 Chron. xv. 27.) The pattern of the Temple of Solomon was shown to David, by the Spirit of God; of the courts of the house of the Lord, of the courses of the priests and Levites, and of their vestments, and he gave to Solomon the pattern of all he had by the spirit.—(1 Chron. xxviii. 11, 12, 13; 2 Chron. v. 12, 13; vii. 6; viii. 14, 15.) Josephus says that Solomon made 10,000 sacerdotal garments of fine linen, with purple girdles for the priests, according to the commandment of Moses, and 200,000 garments of fine linen for the singers that were Levites.—(*Antiq.*, lib. viii.)

The Prophet Ezekiel wrote after the destruction of the Temple of Solomon and during the captivity in Babylon. His prophecy contains a divine ordinance for the continuation of the ritual of Moses in the second Temple. "But the priests, the Levites, and the sons of Zadok that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near unto me to minister with me, and it shall come to pass when they enter into the gates of the inner court they shall be clothed with linen garments."—(*Ezek.* xliv. 15–17.) Accordingly the ritual was restored in the second Temple as in the times of Moses and David. "They set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem, as it is written in the Book of Moses."—(*Ezra* vi. 18, iii. 10.) "And some of the chief of the fathers gave unto the work. The Tirshatha (*Nehemiah*, the governor, viii. 9) gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments."—(*Neh.* vii. 70–72.)

At the time of the rebuilding of the second Temple by Ezra and Nehemiah, B.C. 445, the Samaritans, under Sanballat, built a temple on Mount Gerizem, in Samaria. After this the Samaritans became worshippers of the Lord Jehovah. Their high priest was Manassah; their priests were taken from the Levites, and not of the family of Aaron; they received the five books of Moses, and adopted the services and ritual of the Tabernacle.—(See *Prideaux's Connection*; *Calmet's Dict.*, Art. *Samaritans*.)

About 150 years before Christ, Onias, being alarmed by the murder of his father Onias, the high priest, fled to Egypt. He so far obtained the favour and patronage of Ptolemy Philometer and Cleopatra his queen that he was allowed to build a magnificent temple at Heliopolis, to the worship of Jehovah, for the Jews in Egypt, and he founded in connection with the Temple, the city of Onian, which became inhabited by Jews from all countries. In this temple “the divine service was daily carried on in the same manner and order as at the Temple of Jerusalem.”—(*Prideaux*.)

Alexander the Great visited Jerusalem B.C. 331. Jaddua, the high priest, being in great terror at the approach of Alexander, was moved by a vision of the night to go out and meet the conqueror, in his pontifical robes, with the priests and Levites attending him in their proper habits, and the people also in white garments. Alexander was struck with such awe at the spectacle that he paid religious veneration to the high priest. Alexander entered the Temple and offered sacrifices to God. Jaddua showed him the prophecies of Daniel, which predicted the overthrow of the Persian empire by a Grecian king, which Alexander interpreting to refer to himself, went forth from Jerusalem with greater confidence of success. The incident supplies evidence of the continuation of the Mosaic ritual among the Jewish people up to that period.

The apocryphal books of the Jews, though not inspired and canonical, yet furnish a link in the chain of historic testimony between the Old Testament and the New, and they prove that the vestments of the priests and Levites in the service of the Temple had undergone no change. (See 1 *Esdras* v. 59, vii. 9.)

The testimony of Josephus, even in the absence of other record, must be regarded as conclusive that the Mosaic ritual remained in full force to the close of Jewish history. He describes the offices and vestments of the High Priest, priests, and Levites, immediately before the destruction of the temple (*Wars of the Jews*, lib. v.), which harmonise

with those described in the tabernacle service.—(Exod. xxviii.) Thus establishing the fact, that the ecclesiastical vestments instituted by the Mosaic ritual continued in the Jewish Church until the destruction of Jerusalem by the Romans, in the year 70 of the Christian Era.

SECTION II.

THE JEWISH CHURCH—THE SYNAGOGUE.

The origin of the synagogue is involved in obscurity. Some authors attribute the institution to Ezra, after the time of the captivity in Babylon, others, with much greater probability maintain, that it originated in the schools of the prophets in Judea, at a much earlier date.—(1 Sam. ix. 12–14.) That the synagogues existed before the captivity appears from (Psalm lxxiv. 8), “they (the Chaldeans) have burnt all the synagogues in the land.” Certain places, or houses, where religious assemblies were convened, must certainly have been in existence long before that time. Elisha held such assemblies on the Sabbaths and new moons.—(2 King’s iv. 23.) St. James refers to those.—(Acts xv. 21. See also Ezek. xxxiii. 7–31.) Probably every prophet’s house had a chapel or synagogue attached, for the instruction of the disciples, or as they were called, “sons of the prophets,” for public worship, and for the reading, and the exposition of the Divine Law.

The synagogue was constructed in its interior arrangements after the model of the temple. It had a court for the people, and a raised platform, or chancel, for the priests, the Levites, the singers, and the instrumental performers who officiated in divine service. There were “chief seats” in this chancel for the ruler of the synagogue, the elders, the prophets, the scribes, or Doctors of the Law, and a raised desk for the minister, who read the liturgy and the lessons; and from whence was expounded the law and the prophets. The system of sacrifice with its various ceremonies was not embraced in the synagogue service. The High Priest never discharged any of the functions of his office there. The minister was always a priest, or a Levite, but the reading of the lessons of the day, the exposition, and also the sermon, (which was only occasional, and at the conclusion of the service) were frequently delivered by persons duly qualified of other tribes than Levi, so that there was less of sacerdotal exclusiveness, and more of catholicity of spirit, and

freedom of speech allowed in the Jewish Church than is generally acknowledged. The scribes, who were Levites and doctors of the law, were the ordinary readers and preachers in the synagogue. The prophets, many of whom belonged to the priests or Levites, were also a privileged class, and frequently the preachers in the temple and synagogue.

"The synagogues were generally built on the most elevated ground, and consisted of two parts—the one, in the most westerly part of the building, containing the ark or chest, in which were deposited the book of the law and the sections of the prophets, and was called by way of eminence—The Temple; the other, in which the congregation was assembled was termed—the body of the church. The people sat with their faces towards the temple, and the elders in the contrary direction and opposite the people, the space between them being occupied by the pulpit or reading desk. The seats of the elders were considered as more holy than the others, and are spoken of—Matt. xxiii. 6."—(*Calmet. See Lightfoot and Dr. Kitto.*)

There can hardly be any question that the vestments of the common priests and Levites were continued in the ministrations of the synagogue, as they had been in the tabernacle and temple. The architectural form, the officers, and the services being identical, the ritual would also be the same. Any change or interruption would excite a controversy, of which we find no trace in Jewish history. It is incredible that Samuel, or David, or Elijah, or any of the prophets took upon them to change the Mosaic ritual in the synagogue, while they preserved it in the temple service; still less credible is it that Ezra effected any alteration. He was a priest, and the companion of Ezekiel, a prophet in Babylon, who expressly declared, on divine authority, that the priests and Levites should minister in white garments in the restored temple at Jerusalem. If Ezra did not found the synagogues, he is acknowledged to have extended and established them throughout Judea, as supplementary churches to the Temple. The only change which Ezra is supposed to have introduced is, that where the number of the priests was limited and the Levites numerous, in the absence of the priest, the Levite should be the officiating minister of the synagogue. There is no evidence that the ritual of Moses which appointed the white garment in the performance of religious offices was ever abrogated or relaxed during the whole history of the Jewish Church. When the Jews, in the time of Jehu, lapsed into idolatry, and erected a temple to Baal (1 Kings xvi. 32), and a great number of the priests became priests of Baal, they still preserved the use of vestments in the idol temple.—(2 Kings x. 22.) If their attachment to their ancient ritual was so great that they clung to its symbols even in their apostacy, was it probable that they would

abandon it in the worship of God in the synagogues, especially when the order was the same as in the temple! The synagogue service was composed of the liturgical forms of prayer, the recital of the ten commandments, the psalms and hymns and spiritual songs of Moses, David, and others, the reading of the law and the prophets, and the exposition,—generally a discourse or homily on the lesson read at the desk. In the total absence of any evidence on the other side, it may be fairly concluded that the ministers and singers in the Synagogue, throughout its historical existence in the Jewish Church, preserved the ecclesiastical vestments of the Mosaic ritual.

It is important to keep in mind that the Church of God under the patriarchal, Mosaic, and Christian dispensations is one and the same, differing not in the way of salvation, or in the worship of God, not in piety, duties, or morals, but in the system of sacrifice, and in certain festival rites and ceremonies. St. Paul maintains this doctrine and presents it in various forms, as for instance—

“If the root be holy so are the branches, and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee.”—(Rom. xi. 17, 18.) “In this passage,” observes Dr. Dwight, (Presbyterian, U.S., 1817) “it is clear that the church is considered as an olive tree, of which Abraham is the root, and the Jewish members the natural branches. Some of these branches were broken off; the Gentile members were originally the branches of a wild olive tree, which, being cut as scions, were grafted in among the remaining natural branches. The existing Jewish members and the Gentiles thus became joint partakers of the root and fatness of the olive tree. In no manner could St. Paul have more decidedly declared the unity of the church under these two dispensations.” And, again, “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us (the Jews and Gentiles), and that he might reconcile both in one body by the cross.” “One body; that is, ONE CHURCH; but the Jews were in the church before, the Gentiles were therefore made ONE with the Jews, by being received into the same church.”—(*Dwight's Theology: Sermon 158.*)

As the synagogue was originally; and throughout its whole history, disconnected with sacrifice, it seems as if prepared in the especial providence of God for the reception of the gospel and its incorporation into the Christian Church, both in its services and ritualistic observances. Hence it has been maintained by many divines that the synagogue, and not the temple, was the model of the Christian Church. The synagogue differed from the temple only in its sacrifice and in its festival rites.

There appears no reason, therefore, why the ritual of the Christian Church should be different from that of the ordinary services of the tabernacle, temple, or synagogue service.

SECTION III.

OUR LORD.

The synagogues of the Jews became not only the models of the Christian Church, but, in all probability, very many of them, through the ministry of the apostles, became actually transformed into the first places of worship, or churches belonging to professing Christians.—(*Bingham*, B. viii., c. 2.) Soon after the Captivity the utility of synagogues became so obvious to the Jews that they were rapidly increased everywhere, not only throughout Judea but in other countries wherever the Jews were to be found. Calmet says, “that when the erection of a synagogue was considered a work of piety (Luke vii. 5), or a passport to heaven, we need not wonder that they were multiplied beyond all necessity, so that in Jerusalem there were 480.” Many of these synagogues were chapels, constructed in the upper room or story of some large private house; such was probably the upper room (Acts i. 13) which held at least 120; and doubtless also the place in which the apostles were assembled with one accord (Acts ii. 1), which must have accommodated a large congregation.

It seems highly probable that our Lord and his apostles contemplated the evangelisation of the synagogue, and its incorporation into the Christian Church. Hence their frequent teaching and preaching in the synagogue, commencing with the ministry of Christ and extending to about twenty years after his Ascension. The transition of the church of God from Levitical Judaism to Christianity was not sudden or violent. There was no ecclesiastical disruption whatever, for the very sufficient reason that the church was ONE, differing only in the sacrificial system; and the way was gradually prepared for the expiration of that system by the institution of synagogue worship. There needed only the preaching of Christ as the true Messiah, the Son of God, and the Saviour of mankind, in connection with the synagogue service, to render it completely Christian, and that was supplied by the preaching of our Lord “daily in the Temple,”—(Mark xiv. 49; Luke xiii. 10, xxii. 53; John xviii. 20): and in the synagogues of Judea—(Matt. iv. 23, ix. 35, xiii. 54; Mark i.

39, vi. 2; John xviii. 20): and by the preaching of the apostles—(Acts iii. ; xiii. 5; xv. 35; xiv. 1; xvii. 2, 4, 10, 12, 17; xviii. 4, 25; xix. 8). St Peter's sermon on the day of Pentecost shows the manner in which the apostles introduced the gospel into the Jewish religion and evangelised the teaching of the ancient prophets. Such also was the character of the preaching of St. Paul (Acts xvii. 1, 3) and of Apollos (xviii. 24, 28).

The personal ministry of our Lord, and of his apostles also, belonged to the prophetic office and not to the Jewish priesthood. Christ was a priest, but not of the order of Aaron. He did not therefore assume the pontifical dress, or discharge the functions of the high priest's office, which belonged to the house of Aaron by the Levitical institution. His priesthood was in succession to a more ancient order—that of Melchisedec. In the patriarchal church the prophetic office was combined with that of the priestly and the kingly. Melchisedec was king and priest, and doubtless, also a prophet.—(See Article in *Calmet*, *Melchisedec*.) Abraham was priest and prophet.—(Gen. xx. 7, xxii. 13.) Aaron was high priest and prophet.—(Exod. vii. 1.) Moses was priest and prophet.—(Psalm xcix. 6; Acts iii. 22.) Rulers and kings, in virtue of their prophetic office, were public teachers and offered sacrifice amongst the Hebrews—as Samuel, David, Solomon, Elijah, and others. Solomon, at the dedication of the Temple, performed even ministerial functions in offering the consecration prayer in his prophetic character.

The ancient prophets had disciples, "sons of the prophets."—(2 Kings vi. 1.) So had the Rabbies, John the Baptist, and our Lord. The ancient prophets from time immemorial wore the white mantle as a badge of office. It was worn by the Hebrew kings, princes, and elders. In more ancient times the shape was square, but afterwards became circular, with an aperture for the head, made of wool, of fine camel's hair, or of linen. The mantle was a super-vesture, worn generally over a tunic or under garment. It was either laid aside altogether in active exertion (John xiii. 4), or looped up over the shoulders. Such was the mantle of Samuel—(1 Sam. xv. 27, xxviii. 14); of David—(1 Chron. xv. 27); of Elijah—(1 Kings xix. 13; 2 Kings ii. 8); of John the Baptist—(Matt. iii. 4); of our Lord—(John xix. 23, 24); and of the apostles—(Acts. xviii. 6, 2 Tim. iv. 13). The Egyptian, Greek, and the Roman philosophers derived it, doubtless traditionally, from the patriarchal prophets. It was worn by Pythagoras (B.C. 600) and his followers, by the Rabbies of the

Essenes and their scholars, in Egypt and Judea; by the Hebrew doctors of the law, and their disciples; and, doubtless, by the disciples of John the Baptist and of our Lord—(Matt. v. 40.) St. John calls it the *vesture*, and distinguishes it from the under garment, which he calls the *raiment*, and he describes the vesture as a “coat woven without seam from the top throughout.”—(xix. 23, 24.) In this prophet’s vesture our Lord, at one period of his ministry, preached daily in the Temple, and in the synagogues throughout all Judea. The apostles most probably followed his example; their discourses or sermons were delivered as usual at the close of the liturgical service; they would occupy, according to custom, seats in the chancel, where the Rabbies and Doctors sat, with their disciples at their feet,—where St. Paul was brought up, at the feet of Gamaliel (Acts xxii. 3). Their teaching was in connection with the ministers who conducted the service. There is not on record in the New Testament any censure of ecclesiastical vestments, either by John the Baptist, our Lord, or his apostles.

It has been assumed by some of the Puritan Divines, that at the institution of the Lord’s Supper our Lord’s example might be considered a testimony against church vestments. The following quotation from *Becon’s Catechism* (A.D. 1547) will show their views on this subject:—

“When our Lord and Saviour did minister the sacrament of his body and blood to his disciples, he used none other but his own common and daily apparel, and so likewise did the apostles after him, and the Primitive Church likewise used that order, and so it was continued many years after, till superstition began to creep into the church. After that time, fond, foolish fancy of man’s idle brain devised, without the authority of God’s word, that the minister in the divine service, and in the ministration of the holy sacraments should use a white linen vesture, which we commonly call a surplice. Until this time the Church of God continued in the simplicity of Christ and his apostles, requiring no painted views to set forth the glory and beauty of our religion, which is then most glorious and most beautiful when it is most simple, and none otherwise set forth than it was used and left with us by Christ and his apostles.”

Becon, though an eminent divine, shows little knowledge, either of the history of the Jewish or of the Christian Church, in denouncing the white linen vesture as the offspring of superstition, and later than the apostolic age, and his strong Geneva prejudices led him to confound the simple surplice with “the altar vestments” of the mediæval times. It were a sufficient answer to his assertions to state that our Lord as a Divine person was the founder of the Jewish Church, that its vestment-ritual was his own institution, and that the New Testament furnishes no proof whatever that he abolished church vestures, but rather the contrary.

He was a member of the Hebrew Church, was circumcised in the temple, attended the public worship, observed the festivals, conformed to the laws, ecclesiastical and civil, fulfilled all its divinely instituted rites and ceremonies, was inducted, at thirty years of age, into his prophetic office, by a prophet-priest of the Jews, taught and preached throughout his ministry in the temple and synagogues, in connection with a surpliced priesthood and in his prophet's vesture; and while he unsparingly denounced the errors, declensions, corruptions, and apostacies of the Jewish priesthood, he never once included the white vesture in his denunciations.

The Eucharist, at its institution was not an act of public worship, performed in the congregation at the time of divine service. This character and position it afterwards naturally assumed. It was celebrated in an upper room, in a private house in Jerusalem, the persons present were—our Lord and his twelve apostles. It does not appear that the seventy disciples were with them. Should it, however, be maintained that the upper room was a place of worship,—that the twelve apostles were the congregation,—that there were acts of worship, as the singing of hymns and a discourse by our Lord, as the officiating minister, it may be replied, that, our Lord officiated in his character of prophet, and in his prophet's vesture, which he appears to have laid aside temporarily after supper (John xiii. 4–12) while performing the act of washing the disciples' feet, and assumed again while delivering the discourse which followed, so that it is grossly incorrect to represent our Lord as an anti-vesturist, and as presenting, in his own example, a protest against the use of church vestments. When the apostles afterwards associated the Eucharistic service with public worship, in upper rooms, private chapels, synagogues, or churches, they would naturally follow our Lord's example and administer the Lord's Supper in the vesture which they wore as the prophet's official robe. If at any time they performed a public religious service in the common dress of an ordinary person or layman, neither priest, Levite, or prophet, it would be an act contrary to all custom, both amongst Jews and Gentiles, and would arouse the hostility of both against the Christian religion.

The discourse delivered by our Lord to his apostles (John xiii.–xvii.) was his last act as a prophet. He entered shortly after upon his priestly and kingly office. Every incident connected with his sufferings and death was over-ruled by God, and is significant of important truths.

After our Lord was delivered up to Pilate, he, or his soldiers under his directions, took off our Lord's own vesture and arrayed him in a *purple* robe.—(Mark xv. 17–20, John xix. 2–5.) St. Matthew calls it *scarlet*.—(Matt. xxvii. 28.) The robe was twice dyed, first scarlet and afterwards purple (*Rubenius, Cicero.*) This was designed to mock royalty. The royal robe of Babylon was scarlet, of Persia blue and white, (Esther viii. 15), of the Hebrew Kings white, (1 Chron. xv. 27, Matt. xxvi. 28–29), of the Roman Emperors purple, which was the robe of their *Pontifex Maximus* or High Priest. The purple robe was originally derived from the sacerdotal vesture of the Jewish High Priest, and was worn by him when engaged in offering sacrifice. It was meet, therefore, that our Lord should appear in this priestly vesture when about “to offer himself without spot to God,” as “a propitiation for the sins of the world.” Pilate sent Christ to Herod, and Herod arrayed him in a gorgeous robe, (bright, or glistening white. See *Alford* and *Bloomfield*.—Acts x. 30.) This was the royal robe of the Hebrew Kings, but it was also the vesture in which the High Priest was habited, when he entered the holy place to make atonement for the sins of the people. Our Lord, the great High Priest, after having offered himself in sacrifice, must needs enter the true holiest of all, and appear in the presence of God for his people. He was arrayed in this white garment, emblematic of his work of intercession in heaven, a work founded upon, and the completion of, his atonement. Hence he presented types of this office and vesture on the Mount of Transfiguration, when he displayed “the excellent glory.” “And he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.”—(Matt. xvii. 2.) “His raiment became shining, exceeding white as snow, so that no fuller on earth could white them.”—(Mark ix. 3.) “And his raiment became white and glistening.”—(Luke ix. 29.) After his ascension he showed himself to St. John in the white garments of the High Priest, girt with the golden girdle.—(Rev. i. 13.) To the faithful of the Church of Sardis he promised “they shall walk with me in white for they are worthy.”—(Rev. iii. 4.) The hosts of the redeemed that followed the Lamb were clothed in fine linen.—(xix. 8.) The church triumphant before the throne of God is described as arrayed in white robes.—(vii. 8–13.) To what purpose, and for what end, were these “things in heaven” shown to the Primitive Christian Church in vision, but to continue and perpetuate types of its purity and holiness in the service of the sanctuary which God himself

originally instituted, and which continued in the Christian Church for many centuries until they were changed and supplanted by the gorgeous vestments of the Roman Church and ultimately abolished by the prejudice of the Puritan divines.

SECTION IV.

THE APOSTLES.

Thomas Becon affirmed also,—that, the APOSTLES and the PRIMITIVE CHURCH did not use church vestments, but their own common and daily apparel in church ministrations.—(See *Catechism*). To this it may be replied—If the use of vestments in the celebration of church service did not exist in the apostles' time, in the first church at Jerusalem, or in the churches whose history is given in the Acts of the Apostles, let it be shown by the anti-vesturians when, where, and by whom vestments were introduced into the Christian Church. At what synod or council, in what church, and in what year, by what bishop or presbyter, what controversy was excited by the introduction, what arguments were used by the advocates and opponents, how long the agitation continued, and where, when, and how was it finally settled, whether by compromise, or by a disruption of the church? The apostles were so unwilling to make any change, even in certain rites and ceremonies of Judaism—such as circumcision—that they convened a council to deliberate on the matter. They certainly did not discuss the question of the abrogation of the Judaical vestments at the council of Jerusalem, A.D. 53—the xv. chapter of the Acts of the Apostles to witness. At what council then, was the matter introduced and decided, if not then and there, for the apostles never met in council afterwards, but were scattered abroad over the world on their mission to preach the gospel to every creature? If the vestments were abolished or discontinued, the Epistle to the Hebrews, A.D. 64, would naturally contain an explanation of the *why* and the *wherefore*, addressed as it was to the Hebrew churches in Palestine, and containing, as that epistle does, an exposition of the shadowy and temporary institutions of Judaism. St. Paul's negative evidence has the force of *positive testimony* in favour of the continuance of the vestment ritual in the churches he addressed. The Apocalypse of St. John comes down to A.D. 96, and the numerous references to "white

robes," addressed not to the Hebrew, but to the Christian Church, amounts to positive testimony in favour of the church vestures. The writings of five of the apostolical fathers embrace part of the first and of the second century, and the Apostolic Canons and Constitutions, are extant. The ecclesiastical history of Eusebius was written in the beginning of the fourth century, and by one who had access to most, if not all, the works on church history, east and west, known in his day. None of these ancient witnesses give any such testimony as Thomas Becon and the Puritan divines maintained. If any record could have been discovered in all antiquity of the time, and the manner, and the place, of the introduction of ecclesiastical vestments into the church, the Geneva divines would have made the discovery, and would have made no secret of it. God has so ordered it, that every church apostatising from the true faith, should chronicle, by her canons and decrees the gradations of her fall. It is so in the Church of Rome. Her doctrinal and sacramental corruptions have been recorded in the canons and decrees of her various councils, and handed down by herself. Where shall we find chronicled in the primitive Christian Church, the introduction of the surplice as a vestment for the minister? If there were any church in primitive times, of all those noticed in the New Testament, in whose services the ministers wore *no church vesture*, but performed the divine service in the ordinary and common dress of laymen, in what country did that church exist and flourish? Who were its ministers? Has it a history and a succession to the time of the Reformation? The vesturian controversy originated not at Jerusalem, or at Constantinople, or at Rome, or in England,—but at Geneva, and it arose not in the first, but in the middle of the sixteenth century! When Thomas Becon wrote his Catechism, the surplice, or white linen vesture, had a history in the Church of God for above 3,000 years. There is no evidence that our Lord or his apostles ever attempted to change the order of service, or the ritual of the Jewish synagogue; while, on the other hand, their constant attendance in the worship, together with their frequent ministrations, is sufficient proof of their sanction. From the great number of the synagogues in Jerusalem and Judea, it is reasonable to suppose that when a whole congregation, or the major part of them, especially persons of influence, became converts to the Christian faith the transfer of the building would naturally follow. When "a great company of the priests became obedient to the faith," and at least one Levite (Barnabas) became

one of the seventy disciples of our Lord, and afterwards an apostle and the associate of St. Paul, there would be no lack of officers to continue the services in the Christian synagogues.—(Acts xiii. 5.) Our Lord possessed a priesthood more ancient than that of Aaron, and he selected his apostles indiscriminately from the tribes of Israel, thus breaking up the Levitical succession. This course would lead the apostles, and the bishops of the first Christian churches, to commit the ministry to the most suitable men, irrespective of family or tribe. Add to this, that in the Providence of God the way was gradually prepared for this change by the freedom allowed to prophets who were not Levites, and to learned men of any tribe, to take part in the services of the synagogue, perhaps from before the Captivity. The constitution of the synagogue in its most remarkable features is strikingly impressed on the first Christian churches. The architectural form was preserved; the title given to the ministers of the several Asiatic churches by our Lord, “the angel of the church,” was borrowed from the synagogue vocabulary; the order of the service was transmitted; the same liturgical prayers, with some slight modification; the same choral psalmody, even the old “tones” or chants of the ancient Temple, composed by David, and Asaph and Heman, and Jeduthun, floated down in primitive simplicity, and were collected and arranged by Gregory, Bishop of Rome, A.D. 604, and are now known as “the Gregorian Chants.” It would follow as a matter of course that the first churches would be little else than a continuation of the Jewish synagogue worship, and would possess the same ritualistic observances.—For the history of the early Christian Churches, see *Bingham, Cave, Liddell, &c.*

SECTION V.

THE PRIMITIVE CHRISTIAN CHURCH.

In the Eastern Church, the church vestment which has come down from primitive times is the close-sleeved surplice, or *albe*, bound with a girdle. In the Western Churches the wide-sleeved surplice, called the *alba vestis*, has been the ecclesiastical vesture from a very remote period. The Eastern Church, it would seem, deriving by succession from the vestment of Jewish priests; the Western from that of our Lord and his apostles. There seems little doubt but that the prophet's mantle, or the philosopher's *pallium*, even when made of linen, however suitable for

preaching, would, as a super-vesture, be inconvenient for the ministration of divine service. Hence the pallium very early merged into the wide-sleeved surplice. In the Roman Catacombs, where the Primitive Roman Church worshipped during the early persecutions, which continued at intervals for nearly three hundred years, are found a vast number of frescoes which have been copied by superior artists at different times. The drawings were published in a very elaborate work under the patronage of Pope Innocent X., A.D. 1644, entitled *Roma Subterranea*. (A fine copy is preserved in the Chetham Library, Manchester). Many of these drawings represent our Lord and his apostles robed in white vestments, so closely resembling the Anglo-Saxon wide-sleeved surplice, as with difficulty to be distinguished from it.

"At an indefinitely early period, the Christian priests adopted the use of white linen garments as their distinctive badge in their ministrations, and for several ages their vestments were invariably of the same material."—(*Harte's Eccl. Records*.) There are some records of vestments, and even mitres said to have belonged to the apostles. "John that rested on the bosom of our Lord, who was a priest, that wore the sacerdotal plate (*mitre* or 'plate of the holy crown'.—Exod. xxxix. 30.) He also rests at Ephesus."—(Euseb. lib. iii. cxxxi., lib. v. cxxiv.) "Hegesippus, who flourished nearest the days of the apostles, gives the most accurate account of James, the brother of the Lord. He never wore woollen, but linen garments."—(Euseb. lib. ii. cxliii.) "Heraclas, a presbyter of Alexandria, wore the habit of the philosophers."—(Euseb. lib. vi. cxix.) Tertullian, in his book *De Pallio*, defends himself for having, when he became presbyter, exchanged the toga for the pallium, and calls it *Sacerdos Habitus*. Cave says that "the clergy of the church generally in those early times wore the *pallium*, because they supposed the apostles wore it, as is plain they did, as from other passages in the New Testament, so from St. Paul sending for the cloak which he left at Troas."—(Part ii. c. 3.) The apostolical constitutions and the remains of Cyril of Jerusalem supply many notices of ministerial vestments. Gregory Nazienzen speaks of the white garments of the ministers so fully as to show that the custom of wearing them had come down from earlier times in the church, and was then in general use. (See references in *Liddell's Christian Antiquities*.) The ecclesiastical laws extant of the fourth century contain many injunctions for the regulation of the habits of ministers of the different orders—bishops,

priests, and deacons. Certain admonitions of the early councils, requiring the clergy to use a plain and simple dress, refer to their costume in common life and not to the vestures of the sanctuary. Jerome expressly affirms that one dress was worn in sacred ministrations and another in ordinary life.—(*Hieron, Com. Ezek. c. 44.*)

Gregory Nazienzen exhorts priests to greater holiness of life, because "a little spot is soon seen on a white garment," evidently alluding to the ministerial vestment. The fourth Council of Carthage, A.D. 398, forbids the deacons to wear the albe, except in their sacred ministries—(c. 41.) Similar prohibitions occur in the Council of Narbonne, A.D. 589. Gregory of Tours describes the bishops, priests, and deacons of his time as being arrayed in white linen vestments. Jerome, in noticing the ancient use of the surplice, reproves the scruples of some who objected to its use in certain ministrations—"What offence can it be, for a bishop or priest to proceed to the administration of the communion in a white vesture."—(*Adv. Pelag. l. 1, c. 9, tom 11, p. 565.*)

There is ample evidence, that at a very early period the adult candidates for baptism, on the two great baptismal occasions, Easter and Whitsuntide, appeared in white garments, and proceeded afterwards to receive the Lord's Supper; whence it may be fairly concluded that the officiating ministers must also have appeared in similar vestments. A like conclusion may be drawn from the circumstance that the Lord's table on sacramental occasions, together with the sacred elements of bread and wine, were covered with a white linen cloth.—(*Optatus de Schism. Donat., lib. vi.*) Still further, in an age when the singers who performed the choral service in the chancel of the church were, as in the Jewish tabernacle, temple, and synagogue, clothed in white garments, it needs no laboured argument to show that the Christian priests followed the example of the Jewish priests in the ministrations of the church, and this was the universal custom of the whole catholic church.

At a very early period in the history of the Christian Church there existed a custom in the principal churches, both in the east and the west, for the clergy to wear a super-vesture over the albe, or surplice, on sacramental occasions, which gradually, and in process of time grew into the use of the vestment called the *chasuble*, or *cope*. This super-vesture was originally a plain, white, linen *pallium*, or prophet's mantle, remarkable for its simplicity and beauty, and its use in the primitive church is supposed to have come down traditionally from the example of

our Lord and his apostles, who administered the eucharist in the prophet's vesture usually worn by them. Various causes contributed eventually to a very wide departure from this primitive simplicity and to the gradual introduction of the eucharistic vestments of the Roman Church of later times.

The *albe*, surplice, tunic, rochette, and chimere were originally one and the same vesture, differing not in the colour, which was *white*, nor in material, which was *linen*, but in the sleeves and in the use of the girdle. They were all the traditional derivations of the plain white garment of the common priests of the Jewish Church. The *albe* in ancient times was worn down to the feet, and called, from this circumstance, *poderis*. The Roman Church shortened it to the knees, and introduced a black tunic, or monk's frock, with an ornamented border beneath it. It is noticed by Eusebius, Gregory Nazienzen, Athanasius, Sozomen, and others in the Eastern Church. In the Western Church it is mentioned at the fourth Council of Carthage, the Council of Narbonne, and by various ancient writers.—(See *Garante, Thesaurus*, tom 1, p. 143 ; *Bona Rerum Liturg.*, lib. 1, c. 24 ; *Du Change, Glossary*.) “A white *albe* plain,” that is, without apparels, was directed to be used by the rubric of the first prayer book of Edward VI., by bishops, priests, and deacons in celebrating the eucharist, but the bishop was allowed to use a surplice instead of the *albe* in his public ministrations.—(See *Palmer's Ecclesiastical Vestures*.) The *surplice* was originally the same with the *albe*, and became changed in the width of the sleeves, from the necessity of distinguishing, by some difference of vesture, the bishop from the presbyter or the deacon, in the performance of the liturgical service. The surplice, or wide-sleeved ungirded *albe* has certainly descended from primitive times,—(*Bona Rerum Liturg.* lib. i. c. 21), but the name (*Super-pellicium*, a super-vesture) is not older than the twelfth century.—(For *albe*, see fig. 4.)

The *casula* (*chasuble*), called *amphibalum* in the Western and *phenolion* in the Eastern Church, was originally the prophet's mantle or Greek *pallium*, “most anciently it was always white, the favourite colour in primitive times, as denoting internal purity ; and to this day no other colour is used by the Egyptian Churches, nor in the Patriarchate of Constantinople.” (*Palmer*.) The *casula*, as a church vesture, was made of fine linen, and worn by bishops, especially in the Primitive Church. Sulpitius Severus alludes to the *amphibalum* of Martin, Bishop

of Tours, A.D. 380. Gregory, of Tours, mentions the casula of Nicetus, Bishop of Lyons, A.D. 560.—(See *Notices in Palmer.*) Originally this vestment was worn, not only by bishops and presbyters, but by all the inferior clergy—(See fig. 3); but, in later times, the shape was altered in the Latin Church, being divided at the sides. The material was changed and many decorations added, until finally it became one of the altar vestments abolished by the Reformers of the sixteenth century.

The *cope*, anciently termed *cappa* or *pallium*, was originally a cloak or mantle, closed all round, with an aperture for the head to pass through. Isidore Hispalensis, Durand, and other writers maintain that the cope and casula are the same vestment. The cope differs from the casula in being open in front, except at the neck, where it is united by a clasp. It reaches to the feet, and was used chiefly as a vestment for processions. It was anciently worn by the Hebrew elders and prophets, as a super-vesture. For open air use it was made of *wool*; for the temple of *linen*, as the use of woollen garments in divine service was forbidden in the Jewish Church.—(Ezek. xliv. 17.)

The *scarf* or *stole* (called anciently *orarium*), of both the Eastern and Western Churches, has been used from the most primitive ages by the clergy. It is mentioned by the Council of Laodicea, A.D. 360; by the first Council of Braga, A.D. 563; by Isidore, A.D. 600. "It was fastened on one shoulder of the deacon's albe, and hung down before and behind; the priest wore it over both shoulders, and the two ends hung down in front. Thus, simply were the deacons and priests distinguished in primitive times."—(*Palmer.* See fig. 4.) The stole is another relic of the Jewish vestments, being only a different form of wearing the girdle, which was worn over the shoulders of the priest and, after girding the waist, fell down to the feet.—(See fig. 2.)

"*The Hood (caputium)* is perhaps as ancient a garment as the others, and was formerly intended, not for distinction and ornament, but for use. It was generally fastened to the back of the cope, casula, or other vesture, and in case of rain or cold was drawn over the head. Formerly it was used by the laity as well as the clergy, and by the monastic orders. In universities the hoods of graduates were made to signify their degrees by varying the colours and the materials. Du Change supposes, that the square cap was anciently a part of the hood which covered the head, but was afterwards separated from the remainder. If this conjecture be

correct, the square cap derives its origin from the customs of the Canons Regular during the middle ages.”—*Palmer's Origines Liturgicæ*, Oxford, 1836.)

SECTION VI.

THE CHURCH OF ROME—THE CHURCH OF ENGLAND.

“ALTAR VESTMENTS.”

The ecclesiastical vestments described in the last Section, with the exception of the hood, which is comparatively modern, were all modified derivations from the white garments of the Jewish priesthood, prophets, and teachers. They were anciently made of fine linen, without ornament, and remarkable for their beauty and simplicity; but in process of time, the Latin Church especially, changed and altered their form, colour, and texture to such an extent that they no longer represented the white robes of the redeemed in heaven, which appears to have been the original design of their institution.

After the removal of the seat of empire from Rome to Constantinople, in the fourth century, the Bishop of Rome succeeded to a large portion of the power and influence of the *Pontifex Maximus* of ancient pagan Rome, and gradually accommodated the simple episcopal vestments to those of his predecessor in the old empire. Under pretence of a forged donation from the Emperor Constantine, he set himself up as a sovereign, temporal as well as spiritual, the pastoral staff was soon transformed into a crozier-sceptre, the mitre into the triple crown, the episcopal chair into a papal throne, the white pallium into the imperial purple robe, glittering with gems and gold. Cardinal Baronius claims for the Bishop of Rome all the privileges and power of the *Pontifex Maximus*, among others, to be clothed in purple and to wear a crown of gold. The example of the spiritual head of the Church of Rome was soon followed by the bishops of the Western Churches generally, and the influence extended to all the clergy. Thus originated the Roman apostacy from the ancient simplicity of the ritual of the Christian Church.

The rise and progress of the dogma of Transubstantiation, which became fully developed in the treatise of Paschasius Rhadbertus, in the ninth century, though not noticed in council till Lateran, A.D. 1215, and not formally defined as an article of faith until Trent, A.D. 1551,

necessarily invested the eucharistical service with a peculiar sanctity, and gave it a pre-eminence over all other offices in divine worship. Hence arose the change of vesture, from the plain and primitive surplice, the *alba vestis* of the early Roman Church, to the splendid altar vestments of the middle ages. The new dogma made, however, but slow progress in the Western Churches, especially in England. The Saxon Homily of Ælfric shows how thoroughly consonant the doctrine of the Anglican Church in the tenth century was with the 28th and 29th Articles of the Reformed Church. After the Sacrifice of the Mass became incorporated by the Church of Rome in the Communion Service, though not formally defined in council until Trent, A.D. 1562, the priest imagined himself a *Sacrificer*, and proceeded to imitate the sacerdotal garments of Aaron. Thus further changes were made in the ancient vestments. The surplice was shortened and decorated with rich borders, fringes, and crosses. The *rational*, pectoral, or breastplate, decorated with precious stones, was worn in imitation of the High Priest, And the regal cope, purple, scarlet, and of cloth of gold, completely changed the simplicity of the ancient service of the Church, and aroused the inveterate hostility of the Reformers. Hence the denunciation of the altar vestments by Thomas Becon.

"By this means it came to pass that the simple and plain tables which were used in the Apostolic and Primitive Church were taken away, and standing altars were set up and gorgeously decked with sumptuous apparel, and garnished with gold, pearl, and precious stones. And, because that he which should minister at that gorgeous and sumptuous altar, should answer in some point to the glory thereof; it was devised that the minister also should have on his back gorgeous apparel, as an amice, an alb, a tunic, a girdle, a stole, a vestment, &c. Whereof some were made of silk, some of velvet, some of cloth of gold; yea, and those garnished with angels, with images, with birds, with beasts, with fishes, with flowers, with herbs, with trees, and with all things that might satisfy and please the vain eye of carnal man. And, all those things being before but voluntary, grew afterwards into matters of so great weight and importance, yea, unto such necessity that it was made a matter of conscience, yea, it became deadly sin to minister the Holy Communion without those scenical, histrionical mass-vestments."—(*Catechism* p. 300.)

The returned crusaders,—prince-bishops, bishops, mitred abbots, and other dignitaries of the Church, exercised a considerable influence over the ritual of the Roman and Anglican Churches. They introduced ideas of eastern magnificence and splendour of costume, which soon effected great changes in the vestments, both of the dignitaries and also of the inferior clergy. They originated chiefly the cross, and crucifix decorations which adorned the altar, and altar vestments of the ministers. The plain white surplice was embroidered with crosses, the purple

chasuble was adorned with precious stones, and the gorgeous scarlet copes, of cloth of gold rivalled the splendid robes of royalty, and excited the jealousy of princes and kings.

The cope, as anciently used, was more of a *civil* than an ecclesiastical vesture. It was worn by the Hebrew princes and kings, differing only in richness of material and ornament, but of the same shape and colour with the plain white mantle of the prophets. For convenience sake the garment was, at a later period, opened in front and fastened by a clasp at the neck. Subsequently, it was elongated as a royal vesture, so as to form a train of some length behind the wearer. In this form the cope was introduced by the Saxon kings in England, as a vestment for the barons, bishops, abbots, and proctors of the clergy, who sat and voted in the state councils. It was the official robe of all members of these parliaments, and also of the convocations which sat coeval with them in the same city, at the Christmas, Easter, and Whitsuntide festivals. Afterwards, the cope came to be the processional vesture, not only of the dignitaries, but also of the clergy generally, and ultimately the cope was introduced as a eucharistic vestment. .

"The robes of the temporal lords," observes Dr. Hody, "are, I presume, the same with those of old, but the festival or parliamentary robes of the bishops are quite altered. Before the Reformation, they sat in parliament with their mitres and their copes and pontifical vestments, at least when the king was present; but, since that time, they have contented themselves on the occasion with the plain scarlet habit of Doctors of Divinity. And because the first archbishops, after the Reformation, were Cambridge men, from thence it came to pass that the Cambridge habit, which is different from that of Oxford obtained amongst them. The white linen rochet or lawn sleeves which they ordinarily wear in parliament, as also in the common exercise of their functions, is no more than the common and every day habit of a bishop. For, *formerly all bishops wore white, and even when they travelled.* And I find in the *Decretals* an express canon, requiring all bishops, whenever they appear in public or at church, *to wear a linen habit.* The habit of a bishop in the reign of Henry VIII. was a white linen rochet, turned up at the sleeves in winter time, with sable, about his neck a black silk tippet, under the rochet a scarlet garment. In the reign of Edward VI., they wore over the rochet a *scarlet* chimere, the same as the doctor's habit in Oxford, which, in Queen Elizabeth's time [to please the Puritans], was changed into a *black* satin one, which is worn unto this day. In King Edward's time, the bishops always wore the scarlet chimere and rochet, and it was accounted a peculiar favour to Bishop Hooper, of Gloucester, who scrupled to wear the episcopal habit, that he was dispensed with *from wearing it daily.* And, in the articles preferred against Bishop Farrar, of St. David's, in the fifth year of the same reign, by his clergy this is one—'that he ordinarily went abroad in a gown and hat, whereas he ought to have worn his episcopal robes and a cap, as all clergymen in general in those days wore caps.'"—(*Hody's Hist. of Convocations* p. 141.)

The Reformers, even in the time of Henry VIII., made strenuous

efforts to abrogate the splendid vestments of ecclesiastics and to restore the ancient simplicity of apparel, both in the church and in common life. Hence the 24th act of parliament of Henry VIII., 1533, entitled "*An Act for the Reformation of Excess in Apparel*," and included the ecclesiastics as well as the laity. None but the king and members of the royal family were allowed to wear any silk of the colour of purple, or any cloth of gold tissue, or velvet of the colours of crimson, scarlet, or blue, or any manner of embroidery, &c. A few extracts will show the excess of apparel which the Roman ecclesiastics introduced into the Church of England previous to the Reformation of the 16th century. As examples of the colours and style of ornament take the following from Stephens's Account of the Abbots of Glastonbury :—

"Walter Tanton, 52nd Abbot, gave to his convent 'ten embroidered copes,' the first whereof being the richest, contains the history of Christ's passion, the ground being gold and of a jasper colour. The third, called the *velvet*, of a scarlet colour, with images. The fourth of reddish satin, with a crucifix, and the histories of Catherine and Margaret. The fifth of red satin, containing the histories of St. Dunstan, St. David, St. Aldhelm with scallops. The ninth of reddish satin with giffons. The tenth of purple satin with images."

"In the Inventory of York Minster, contained in an ancient register, in the possession of the chapter and extracted in the last edition of Dugdale, the *vestments* are arranged according to their colours. Thus, under the head of *white vestments* there are the following entries :—'First, one suit, namely, for the priest, deacon, and sub-deacon, of white cloth of gold, without albes, stoles, or maniples; also one chasuble of white bardkin, without albes; also four tunics for the acolytes and choristers.' And under the head of *red vestments*—'also a complete vestment of cloth of gold, with a cross of green cloth, interwoven with gold,' &c. Thus, also, in the inventory of Lincoln Cathedral (in Dugdale's edition), under the title of *red chasubles and copes* is found, 'imprimis, a chasuble of red cloth of gold, with orphreys (stripes and borders) before and behind, set with pearls, blue, white, and red, with plates of gold enamelled; and two tunicles of the same suit, with orphreys of cloth of gold without pearls, having two albes, one stole, and two fanons (maniples), and one other albe of a miss stole (*sic*), and the fanons of one other suit with orphreys. Item, a chasuble of red bardkin, with orphreys of gold, with leopards, powdered with black trifodes, and two tunicles, and three albes of the same suit, with all the apparel, the gift of the Dutchess of Lancaster.'"—(See *Article on Church Vestments*, *British Magazine*, vol. xvii.)

The monastic orders exercised indirectly a considerable influence over the ecclesiastical vestments of the secular clergy, both in the Roman and Anglican Churches. They originated, in the preaching ministrations of the church, the *black vesture*, or the monk's frock, which gradually grew into the scholar's gown, the academic gown, and finally into the Genevan gown. They introduced a rival ministry to that of the parochial clergy,

which was generally injurious to the peace and harmony of the church, to the primitive order of its services, and the simplicity of its ritual.

The *Benedictine Monks*, originally founded by Benedict, A.D. 529, were introduced into England by Wilfred, A.D. 634–709, formally recognised in Council by Dunstan (Winchester, 965), and finally established by the Council of London, 1075. Their habit was a black woollen gown, worn with a girdle, over a white tunic, or under garment, also of wool. *Carthusians*, 1080, were habited in white garments, and called the white monks.—*Knights Hospitallers* of St. John the Baptist, 1099, a black cope, in time of war they wore a red cross, in peace a white cross.—*Knight Templars*, 1123, Pope Honorius, with the Patriarch of Constantinople, constituted them a monastic order and assigned them a habit, a white cope; Pope Eugenius afterwards added a red cross. *Cruciferi Monks*, 1215, wore a blue cassock, and carried a cross in their hands before the breast. *Trinitarii Monks*, 1211, a white vesture with a red and a blue cross wrought on the breast; came into England 1357. The *Mendicant Friars* were composed of four orders—Augustinians, Carmelites, Prædicants or Preachers, (employed to preach up the title of Richard III. against the heirs of King Edward), and Minorites; united in one order by Pope Alexander IV., 1254, under the title of the *Eremites of St. Austin*; habit, a short white under-coat, a leathern girdle with a horn bucklet, and a black cloak with a black hood. *Bethlehemites*, 1257, had their first residence in Cambridge; habit, same as the Dominicans, they wore a red star like a comet on the breast, in memory of the star which appeared at Christ's nativity. *Eremites of St. Jerome*, 1366; confirmed by Pope Gregory XI., 1370; called *Albati*; habit, a white linen tunic or under garment, and a white robe with a white hood. They had as their guide in processions a priest clothed in white, carrying in his hand a crucifix. *Canons Regular of St. John*, 1407; confirmed by Pope Gregory XII.; habit, a linen surplice, worn over their other garments as a super-vesture, with a black hood; out of their monastery they wore a black gown with a black hat.

The *Dominicans* were instituted by Dominic, 1205; confirmed by Innocent III., 1205, and by Gregory IX., 1223. The design of their institution was to expound and preach the word of God, whence they were distinguished by the name of *Prædicantes*, or the Preachers—"the *Preaching Friars*." Notwithstanding their professed institution, Pope Innocent III. employed them to preach up a crusade against the Albigenses, which terminated in the slaughter of 100,000 of that people.

Dominic added some things to Austin's Rule, and the Dominicans became known as "Professors of the Rule of St. Austin the Preacher." The habit of their order was, a white cassock with a white hood over it, and when they went abroad a black gown, with a black hood over their white vestments, which habit, they affirmed, was prescribed for them by the Virgin Mary. For Dominic's good service in exterminating the Albigenses, he was made Master of the sacred palace at Rome, by Pope Honorius III., who conferred the following privileges upon his order:—"The preaching friars were to be subject to no bishop, but to the Pope himself; to preach in any parish church where they pleased, by the Pope's especial license, without any license from the bishop of the diocese; to compel noblemen, and noble ladies to come to them for confession, and not to their own parish clergymen; to administer the sacrament of the Lord's Supper, when and where they pleased; and to be exempt from all ecclesiastical censures." There was a general Master of the Order, and the subordinate prelates were called *Priors*. The order increased so fast that in 1494 there were reckoned 4,143 monasteries, in which there were 1,500 Masters in Divinity. The privileges of the preaching friars, was an invasion of the rights of the bishops and parochial clergy, aroused much opposition and occasioned a perpetual warfare. Many of the clergy forbid them to preach in their churches, and the bishops connived thereat. In such cases the friar preached without, to the retiring congregation, taking care to denounce the clergyman as "a dumb dog that cannot bark."

The Dominican friars first introduced the *black gown* as a preacher's vestment into the English churches. They also originated the *pulpit* as distinguished from the reading desk, but it did not come into general use until after the time of the Reformation. Their sermons were delivered after the close of the morning service, when the bell was again tolled for "the friar's sermon." Where the friars had permission to preach, they generally delivered the sermon from the steps of the altar. When the friar happened to be a priest and took part in the morning service, or the communion service, he laid aside his black gown and officiated in the albe or surplice and hood, but, when a non-cleric, or layman, he only preached, and in his friar's gown. Pope Alexander the VI., A.D. 1500, granted a power to the University of Cambridge, to license twelve preachers yearly for these realms, but the privilege was soon taken away. It is a matter of doubt whether these Cambridge preachers were in orders or not. If in orders, they would naturally take part in the service in

the surplice, according to the ritual of the church; otherwise, like the black friars, they would preach from the steps of the altar in the academic gown; from hence it has been concluded that, previous to the Reformation, the black gown was properly the preacher's gown in the Anglican Church. This is, however, an erroneous conclusion,—that the preachers were far from numerous might be easily shown,—what was so limited and occasional was certainly not the rule of the church. The parochial clergy, who were preachers, delivered their sermons or expositions at the reading desk; and, if not preachers, they read the homily from the same place, and in the surplice. So that the surplice continued to be the vestment, for all ministrations of the English Church, with the exception of the eucharistic service, down to the time of the Reformation.

SECTION VII.

THE LITURGICAL RUBRICS—ACT OF UNIFORMITY.

FIRST PRAYER BOOK OF EDWARD, 1549.

“Upon the day and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry, shall put on him the vesture appointed for that ministration,—that is to say, a white albe plain, with a vestment or cope; and, when there be many priests or deacons there, so many shall be ready to help the priest in the ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry,—that is to say, albes with tunicles.” (*Rubric before the Communion Service. First Prayer Book of Edward, A.D. 1549.*)

“Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions, or as is, or shall be otherwise appointed by his Highness. And though there be none to communicate with the priest, yet these days (after the litany is ended) the priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory,”—(*Rubric after the Communion Service. First Prayer Book of Edward VI., 1549.*)

“In the saying or singing of matins or evensong, baptizing or burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside their surplice, such hood as pertaineth to their several degrees, which they have taken in any University within this realm. But in all other places, every minister shall be at liberty to use a surplice or no. It is also seemly that graduates when they do preach shall use such hoods as pertaineth to their several degrees.”

“And, whenever the bishop shall celebrate the Holy Communion in the church or execute any other public ministration, he shall have upon him, beside his rochette, a

surplice, or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.”—(*Of Ceremonies. First Prayer Book of Edward VI.*, 1549.)

SECOND PRAYER BOOK OF EDWARD VI., 1552.

“The morning and evening prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him as the people may best hear. And, if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and the chancels shall remain as they have done in times past.”

“And here it is to be noted, that the minister, at the time of the communion and at all other times in his ministration, shall use neither albe, vestment, or cope, but, being archbishop, or bishop, he shall have and wear a rochet; and, being a priest or deacon, he shall have and wear a surplice only.”—(*Rubric of second Prayer Book of Edward VI.*, 1552. *Prefixed to the Order for Morning and Evening Prayer.*)

“Provided always and be it enacted, that such ornaments of the church, and of the ministers thereof shall be retained, and be in use, as was in this Church of England, by authority of parliament, in the second year of the reign of King Edward VI., until other order shall be therein taken, by the authority of the Queen’s Majesty, with the advice of her commissioners, appointed and authorised under the great seal of England, for causes ecclesiastical, or of the metropolitan of this realm; and also that, if there shall happen any contempt, or irreverence to be used in the ceremonies or rites of the church, by the misusing of the orders appointed in this book, the Queen’s Majesty may, by the like advice of the said commissioners or metropolitan, ordain and publish such further ceremonies or rites, as may be most for the advancement of God’s glory, the edifying of his Church, and the due reverence of Christ’s holy mysteries and sacraments.”—(*Act of Uniformity, 1st Eliz.*, A.D. 1559.)

“And here it is to be noted, that the minister, at the time of the communion, and all other times in his ministration, shall use such ornaments in the church, as were in use by authority of parliament, in the second year of the reign of King Edward VI., according to the act of parliament (Act of Uniformity), set in the beginning of this book.”—(*Introductory Rubric of the Prayer Book of Queen Elizabeth*, A.D. 1559.)

“And here it is to be noted, that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England by the authority of parliament, in the second year of the reign of King Edward the Sixth.”—(*Introductory Rubric of the present Prayer Book*, A.D. 1662.)

The last proviso of the Act of Uniformity is the original of, and nearly identical with, the introductory rubrics both of Elizabeth’s Prayer Book, 1559, and of our present Prayer Book, last revised in 1662. On the indefinite character of this rubric Archdeacon Sharpe observes, that, there is a very great question made about the true sense of the rubric itself, and that Dr. Grey imagines it refers to King Edward’s second service book.

“It should seem to be understood according to the alterations made in the second book of the 5th and 6th of Edward VI. Dr. Bennet supposes the said rubric to be limited by Queen Elizabeth’s Advertisements in 1564, and by her Canons,

1571, and by King James's first Canons, 1603. (See his Paraphrase with Annotations on the Common Prayer.) The Author of 'The Rubric Examined' (8vo, London, 1837) goes wholly in Dr. Bennet's way, and takes for granted that the rubric is authentically limited by the Advertisements in 1564 and the Canons of 1603."—(*Sharp on the Rubrics* p. 204.)

The Rubrics, as well as their original—the proviso in the Act of Uniformity—have been generally interpreted by ecclesiastical lawyers to refer to the *first* book of Edward; but neither of these rubrics mention that book, nor does the book itself contain any notice or direction on the subject of "the ornaments of the church"—a fact that completely ignores the interpretation given, and there remains no evidence to show what were *the* ornaments intended by the words of the Act, and whether such were really in use in the reign of Edward. The introductory rubric of Edward's *second* book refers to the *chancel*—"the chancels shall remain as they have done in times past." But this reference cannot be concluded to signify the ornaments of the church, for these are noticed in the following rubric. Wheatley explains the reference to mean the preservation of the chancel in the church, in opposition to the Puritans, who wished to abolish the chancel altogether. "Our best ritualists and canonists (such as Cosin, in Nicholls, App. 16; Gibson, Codex, 223; Wheatley, and Burn) generally explain it, as intending the separateness of the chancel, and the preservation of its steps and seats, not the continuance of all its furniture."—(*Robertson*, p. 168.)

The first book of Edward was sanctioned by two Acts of Parliament (2nd and 3rd of Edward, Dec., 1548, Jan., 1549); was printed March, 1549, and ordered to come into use three weeks after the feast of Pentecost next following, or about midsummer, 1549. How this book can furnish evidence of the existence in 1548 of certain ornaments of the church, which it does not mention, describe, or enumerate—or of certain ornaments of the minister, which it enjoins *prospectively*, (in 1549), has not yet been shown. Information might perhaps be collected from the divines or the annalists of the times in reference thereto, but such notices could hardly be considered legal evidence explanatory of the Act of Uniformity, or of the rubrics of the present Prayer Book.

The last proviso of the Act of Uniformity is strangely inconsistent with, and contradictory to, the general tenor of the Act. The Act of the 5th and 6th of Edward, under which the second book was established, was repealed by the 1st of Mary, c. 2, s. 2, 1553, which Act of Mary's restored the order, service, and ritual of the last year of Henry VIII. On the accession of Elizabeth, Nov., 1558, the Act of Uniformity

(1st Eliz., 1559) was passed, repealing the 1st of Mary, so far as it related to Edward's *second* Prayer Book, and restoring and establishing the form, order, and ritual of that book.

"And that all and singular ministers, in any cathedral or parish church or other place within the realm of England, shall, from and after the feast of the Nativity of St. John the Baptist, next coming, be bounden to say and use the matins, evensong, and celebration of the Lord's Supper, in such order and form as is mentioned in the said book [2nd of Edward], so authorised by parliament, in the said fifth and sixth year of the reign of King Edward the Sixth, &c. ; and, if any manner of person, vicar, or whatsoever, minister, &c., shall use any other rite, ceremony, order, form, or manner of celebrating the Lord's Supper, &c., he shall be deprived, &c."

This Act of Uniformity (1st Eliz., 1559) was passed for the restoration of Edward's second book, in its form, order, mode of celebrating the Lord's Supper, rites, and ceremonies, with a few slight alterations ; consequently by that Act the rubrics of that book became the ecclesiastical and statute law of the realm. One of those rubrics (the Introductory) definitely and expressly abolished the use of certain "ornaments of the minister," as they were called, viz., the albe, vestment, and cope, at the time of the communion, and enjoined *the surplice only*, for the priest and the deacon, both at the time of the communion and at all other times of his ministration. The conclusion is that this rubric is also ecclesiastical and statute law, and authoritatively decides the question of the ornaments of the minister. Still further, the last proviso of the Act, though it does *not* mention the first book of Edward, has been supposed to refer to that book, merely because it mentions "the second year" of his reign ; but on this supposition that proviso is opposed to the former part of the Act itself, which does not notice the first book of Edward, but which does notice and restore the second book. It follows, therefore, on this assumption, that ecclesiastics are legally bound to *observe two contradictory rubrics*, one of the first and the other of the second book of Edward, the latter of which expressly abolishes the former ! The latter is, however, statute law, having been restored by the Act of Uniformity (Elizabeth) ; therefore the former is null and void.

Again, it appears by the preamble and the first sections of this Act of Uniformity, that in the 5th and 6th of Edward "there remained one uniform order of common prayer, and of administration of the sacraments, rites, and ceremonies of the Church of England," and this uniformity is declared to have existed in the use of Edward's *second* book. It is therefore certain,—the Act of Uniformity to witness, that the so-called "altar vestments" were everywhere disused and abolished throughout the Church of

England, and that the surplice only was in universal use in all ministrations. How an Act, that recited and enjoined this uniform practice of the church, should at the same time, in one of its concluding provisions, ignore and nullify that ritual, and attempt to restore another in its stead, seems a perfect mystery, which, however, finds its solution in the fact—Elizabeth was strongly attached to the ornaments of the church and ministry, and opposed their abolition by the Metropolitan and the Ecclesiastical Commissioners, in so far as the Chapel Royal and the Cathedrals were concerned. But although she submitted to their views, in reference to the usage in the parish churches and chapels throughout the country, after the Act of Uniformity was drawn up, finding it impossible to bring the Bishops to her mind, she drew up the excepting clause and inserted it as the concluding proviso of the Act.—(*Cardu. Conf.*, pp. 21, 50.) Hence the contradiction, which the proviso in question presents to the former provisions of the Act. The rubric in our present Prayer Book, having been derived from this clause, must be interpreted in this light.

SECTION VIII.

RUBRICS, ADVERTISEMENTS, CANONS.

ORNAMENTS OF THE MINISTER.

“The introductory rubric in our present Prayer Book appears to be derived directly from the Act of 1st Elizabeth, and not from the rubric of Elizabeth’s Prayer Book of 1559.”—(Robertson.) That rubric, it ought to be observed, is only a fragment of a paragraph; nay, more, is only *a part of a sentence*, broken off before the sense was concluded, and therefore never intended to be anything else than a reference to its original—Elizabeth’s Act of Uniformity. Nevertheless it has been gravely taken as an independent legal document, furnishing a platform sufficiently broad to display all the ornaments of the church and of the minister in mediæval times! The rubric, however, must be traced to its original, and the Act of Uniformity taken as a whole, and the proviso, which forms the original of the rubric of the Prayer Book of 1662, interpreted by the history of its introduction, and by the “other order” and “further ceremonies” which it empowered the Queen to “ordain and publish.”

“A subsequent clause empowered the Crown to make new regulations in this case. Elizabeth saw the expediency of resorting immediately to this authority. Her first

year did not close before a commission, under the great seal, issued *Injunctions* which relieved clergymen from the necessity of appearing in communion offices, or on any occasion [in albe, tunicle, vestment, or cope], otherwise than had been required of them in Edward's *fifth year*. They were to wear ordinarily [out of doors] an academic dress, in their ministrations [in the church] a surplice. But even this latter was not exactly Romish, for it had no cross wrought upon the back. Thus, in fact, Protestant prejudices had been largely consulted, quite sufficiently, modern times would say."—(*Soames's Elizabethan History*, p. 28.)

The following is one of the Royal Injunctions of 1559, the same year with the Act 1st Elizabeth. These Injunctions were for the most part copied from those of Edward, in 1547, with some trifling alterations.

"30. Item. Her Majesty being desirous to have the prelacy and clergy of this realm, to be had as well in outward reverence, as otherwise regarded for the worthiness of their ministries; and, thinking it necessary to have them known to the people, in all places and assemblies, *both in the church and without*, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God, willett and commandeth, that all archbishops and bishops, and all other that be called to *preaching or administering of the sacraments*, or that be admitted into vocation ecclesiastical, or into any society of learning, in either of the Universities, or elsewhere, shall use and wear such seemly habits, garments, and such square caps as were most commonly and orderly received in the latter years of the reign of King Edward VI. Not thereby meaning to attribute any holiness, or special worthiness to the said garments, but as St. Paul writeth, 'omnia decenter et secundum ordinem fiant.'"—(1 Cor. xiv. cap.)

This Injunction was issued under the proviso of the Act of Uniformity, which was introduced by the Queen for the purpose of restoring the ornaments of the church and the minister, of the second year of Edward. It had the effect of cancelling that proviso and of restoring the ritual of Edward's *second book*. During the next seven years Elizabeth's views concerning the ornaments of the church and ministry underwent a great change, and she not only withdrew all opposition to the efforts of the Reformers to restore the simple and Scriptural ritual of the 5th and 6th of Edward, as contained in his second book, but of her own instance she took action in the same direction, reserving only the cope for cathedral and collegiate churches at the administration of the Lord's Supper, and under the powers committed to her by the Act of Uniformity, she proceeded to that "*other order*," and to "*ordain and publish further ceremonies*," and commanded the Metropolitan and Ecclesiastical Commissioners, by her letters royal, to draw up certain "Advertisements" for the final settlement of the ritual of the Church of England. These documents were issued by Royal Authority, A.D. 1564-5, and were entitled "Advertisements partly for due order in the public administration of common prayers, and

using the holy sacraments, and partly for the apparel of all persons ecclesiastical, by virtue of the Queen's Majesty's letters commanding the same."

"Item. In the ministration of the holy communion, in *Collegiate* and *College* churches, the principal minister shall use a cope, with gospeller, and epistoller agreeably, and at all other prayers to be said at that communion table, to use no copes but surplices.

"Item. That the deans and prebendaries wear a surplice, with a silk hood in the quire, and when they preach, in the cathedral or collegiate churches, to wear their hood.

"Item. That every minister saying any public prayers or ministering the sacraments, or other rites of the church, shall wear a comely surplice with sleeves, to be provided at the charges of the parish."

Archdeacon Sharp observes on these Advertisements—

"If we look into the first Act of Uniformity by Queen Elizabeth, we shall find the words of this rubric [in the present prayer book] taken *verbatim* from that act, and to be only a part of a clause, whereby she expressly reserved to herself a power of ordering both the ornaments of the church and of the ministry thereof, otherwise hereafter, *which power she did afterwards actually make use of* so effectually, that our habits in the time of our ministrations are regulated by her Injunctions to this day. Now, putting these things together—that the rubric hath an immediate reference to the act—and that the act is made with an express reservation to the Queen's future appointments, and that *pursuant* to the power given her, the Queen did, in the year 1564, publish her Advertisements (as they are called) concerning the habit of ministers, to be worn by them in time of divine service; it will appear that her Injunctions thus set forth, are authentic illustrations of the rubric. Her injunctions have the sanction of that parliament which granted her the said power, and the sanction, too, of the Act of Uniformity after the restoration, which, by this rubric, now under consideration, refers, according to the explanation now given of it, to her Injunctions."—(*Sharp on the Rubric*, pp. 65, 66.)

"Now such other order was accordingly taken by the Queen in the year 1564. For she did then, with the advice of her ecclesiastical commissioners, particularly the then Metropolitan, Dr. Matthew Parker, publish certain Advertisements, wherein are the following directions, &c.:—From hence it is plain that the parish priests (and I take no notice of the case of others) are obliged to no other ornaments but *surplices* and *hoods*. For these (the Advertisements) are authentic limitations of that rubric, which seems to require *all* such ornaments as were in use in the second year of King Edward's reign."—(*Dr. Bennet Annot. on Com. Prayer.*)

There can be no doubt whatever, that the most eminent men of Elizabeth's time, the archbishops and ecclesiastical commissioners considered her advertisements had all the authority and force of statute law. In 1569, only four years after the publication of the advertisements, Archbishop Parker embodies the inquiries among his visitation articles.

"Whether divine service be said or sung by your minister in your several churches, duly and reverently as is set forth by the laws of this realm, without any kind of variation. And whether the holy sacraments be likewise ministered reverently in such manner as by the laws of this realm, and by the Queen's Majesty's *Injunctions*, and by the *Advertisements set forth by public authority* is appointed and prescribed." (*Card. Doc. Ann.*, p. 20, vol. i.)

In 1584, Archbishop Whitgift made the visitation inquiries.

"Whether doth your minister, in public prayer, wear a *surplice* and go abroad apparelled as by her Majesty's *Injunctions and Advertisements* is prescribed.—(*Strypes Whitgift*, p. 243.) Whether your minister doth reverently say service, and minister the sacraments according to the Book of Common Prayer, and whether doth he use in his ministration the *ornaments appointed by the laws now in force*."—(*Wilkin's Concil*, p. 337, vol. iv.)

Bishop Andrews takes the same view.

"It was ordained by the Advertisements in Queen Elizabeth's time (that authority being reserved, notwithstanding this book, by an act of parliament) that there should be an epistler, &c."—(*Nicholls on the Common Prayer—Notes*.)

The canons and constitutions of 1603-4, under King James, were collected out of the Articles, Injunctions, Advertisements, and Synodical Acts of King Edward the VI. and of Queen Elizabeth, by Bancroft, Bishop of London, afterwards Archbishop of Canterbury. Canons 17, 24, 25, 58, and 74 embody the substance of Elizabeth's enactments concerning ministers' apparel. The 24th Canon, following Elizabeth's 30th Advertisement, enjoined a decent cope for the principal minister and his assistants in cathedral and collegiate churches only. The 25th Canon directed that, in those same churches when there was no communion, "it should be sufficient to wear surplices," and that the preaching vestment for all graduates was the surplice with the hood of their degrees. The 58th Canon ordered "that every minister saying the public prayers, or ministering the sacraments, or other rites of the church shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. Furthermore, such ministers, as are graduates, shall wear upon their surplices at such times such hoods, as by the orders of the Universities are agreeable to their degrees. Notwithstanding it shall be lawful for such ministers, as are not graduates, to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk." Canon 74 relates to the ordinary dress of ministers in common life, and has become obsolete for nearly 200 years.

These canons must stand or fall with our present Prayer Book. The Prayer Book refers to the 30th Canon for an explanation of the reason for using the sign of the cross in baptism; and the 36th Canon gives

the form in which clergymen signify their assent to the Prayer Book. "The clergy of the Church of England are now governed by the Canons. It has been determined by a formal judicial decision, that the Canons do not bind the Laity."—(*History of the Prayer Book*, p. 161. See *Lord Hardwicke's Judgment in the Preface to Burn's Ecclesiastical Law.*)

The introductory rubric of our present Prayer Book, as before observed, is taken from the Act of Uniformity of Elizabeth, and is, therefore, subject in its interpretation to any subsequent alterations made by Elizabeth under the authority of that act, either in reference to the ornaments of the church or of the minister. The language of the rubric proves that it has long been obsolete, and therefore of no force. "And here it is to be noted, that such ornaments of the church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use as were in this Church of England, by the authority of parliament, in the second year of the reign of King Edward the Sixth," &c. Is it really then true, that those ornaments *have been retained and in use* in the Church of England ever since the year 1559, when the Act of Uniformity was passed? No person, at all conversant with the history of our Church during that period, will affirm any thing of the kind. They were retained to some extent in Elizabeth's chapel-royal for some years, and in certain of the cathedral churches for some time longer, but not since that period. The cope is still worn by some ecclesiastics at the coronation service, but it is the "*decent cope*" of the Elizabethan age and of primitive times, not the mediæval or Roman cope; and the scarlet chimere is worn by the Bishops when they appear before Her Majesty in Parliament, but that robe is really the gown of the Oxford Doctor of Divinity.

It is not to be supposed that the eucharistic vestments were even in general use in the Church of England before the Reformation. The Anglo-Saxon surplice continued, in a great number of parish churches and chapels, to be the sole "ornament" of the minister. Hence the Reformers had so little difficulty in restoring its use. Henry VIII.'s Act for the Reformation of Apparel in the Clergy and Laity, prepared the way for the Reformers in restoring the ancient church-vestures, fourteen years before the accession of Edward; so that, by the sixth year of Edward, there was a uniformity of ritual throughout the whole church. Elizabeth's remaining ritualistic tendencies retarded the progress of the reformation in church vestments for some years, but she abandoned

them on the publication of her Advertisements in 1564. The following notices will show how rapidly the altar vestments disappeared before the surplice :—

“1561. The Bishops’ interpretations of the Queen’s Injunctions, ‘that there be used only but one apparel—as the cope [in cathedrals] and the surplice in all other ministrations.’—(*Doc. Ann.* i. 205.) ‘1564, it is reported that in Canterbury Cathedral, the priest which ministereth, the epistoler, and gospeller wear copes at the administration, surplices are worn at the holy table where there is no communion.’—(*Strype’s Parker.*) 1569, ‘whether your priests, curates, or ministers, do use in the times of the celebration of divine service, to wear a surplice as presented by the Queen’s Majesty and the Book of Common Prayer?’—(*Card. Doc. Ann.* i. 321.) The Canons of 1571 contain the following order: ‘No dean or archdeacon, nor residentiary, nor master, nor warden, nor head of any college, or Cathedral Church, neither president, nor rector, nor any of that order, by what name soever they be called, shall hereafter wear the grey amice or any other garment which hath been defiled with like superstition; but every one of them, in his own church, shall wear only that linen garment [the surplice] which is as yet retained and also his scholar’s hood, according to every man’s calling and degree in school.’—(*Cardw. Synodal.* p. 116, vol. i.) Archbishop Grindal, ‘Articles of Enquiry,’ Canterbury, 1576, enquires ‘Whether the minister do wear any cope in a parish church or chapel?’ as if it were unlawful to do so. ‘Whether all vestments, albes, tunicles, stoles, &c., censers, crosses, &c., and such other relics and monuments of superstition and idolatry be utterly defaced, broken, and destroyed, and, if not, where and in whose custody they remain?’—(*Remains*, p. 159.) 1584, Whitgift speaks of the surplice as then ‘required at communion as well as at other times.’—(*Strype’s Whitg. App.* p. 50.) 1590, Piers, Archbishop of York, enquires, ‘whether all copes, vestments, albes, tunicles—and such like reliques of popish superstition and idolatry be utterly defaced and destroyed?’ These vestures soon fell into disuse even in cathedrals. Thus, at Canterbury, 1573, ‘they had still remaining a great many old copes which were to be disposed of as the archbishop thought best.’ The dean was charged with having made away with the copes of the church which he confessed, because it had been agreed by the chapter that all the copes should be taken away, and that he had two of them and paid £15 for the same.—(*Strype’s Parker*, 444.) The copes at King’s College, Cambridge, also were sold before 1576.”—(*Strype’s Annals*, ii. 421. *Robertson’s “How Shall we Conform to the Liturgy?”*)

The Judicial Committee, in the case of “*Westerton v. Liddell*,” 1857, had occasion to put a construction upon the Rubric of the present Prayer Book for another purpose, and their decision is as follows :—

“Their lordships, after much consideration, are satisfied that the construction of this rubric, which they suggested at the hearing of the case, is its true meaning, and that the word ‘ornaments’ applies and is confined to those articles, the use of which, in the services and ministrations of the church, is prescribed by the [first] Prayer Book of Edward VI. The term ornament in ecclesiastical law is not confined, as by modern usage to articles of decoration or embellishment, but it is used in the larger sense of the word ‘*ornamentum*,’ which, according to the interpretation of Forcellini’s Dictionary, is used ‘*pro quocumque apparatu, seu instrumento.*’ All the several articles used in the performance of the service and rites of the church are

ornaments,—vestments, books, cloths, chalices, and patens are amongst church ornaments. A long list of them will be found extracted from Lyndwood, in Dr. Phillimore's Edition of Burn's Ecclesiastical Law (vol. i. pp. 375-6-7.) In modern times organs and bells are held to fall under this denomination. When reference is had to the first Prayer Book of Edward VI., with this explanation of the term 'ornaments,' no difficulty will be found in discovering amongst the articles of which the use is here enjoined—"ornaments of the church" as well as 'ornaments of the ministers.' Besides the vestments differing in the several services, the rubric provides for an English Bible, the new Prayer Book, a poor man's box, a chalice, a corporas, a paten, a bell, and some other things."—(*Moore's Report.*)

There can be no doubt of the correctness of the definition given by their lordships of the term "ornament." Several classic authors use it in the sense of "apparel, trappings, furniture," &c. (Xen. An., 4, 7), and what is more decisive, the term is applied to the apparel of the minister and the vessels, censors, &c., of the tabernacle (Numbers iv. 12-14.) Nevertheless, as the judges failed to show, that the ornaments noticed in Edward's first book were *the identical ornaments* of the church and of the minister referred to by the Rubric of 1662, the argument is inconclusive. The various articles cited by their lordships, as the ornaments of Edward's first book were never matters of contention by the Ritualists of the day, the Reformers, or the Puritans, and were not therefore, likely to become the subject matter of the rubric as ornaments to be retained and placed beyond the pale of controversy.

The concluding proviso of the Act of Uniformity,—the source of both rubrics (1559 and 1662) was not introduced by the Queen for the purpose of retaining in the chapel-royal those ornaments of the church, enumerated by their lordships, but to retain certain other ornaments, such as the crucifix, censor, candlesticks, &c., and as these are not noticed in Edward's first book, it follows that the evidence adduced in the judgment is inconclusive to prove that the Rubric of 1662 refers to that book; but this fact gives no advantage to the extreme Ritualists of the present day; for, if the judgment should obtain the force of law, the Ritualists are thereby reduced to a *minimum* of ornament as regards the church, viz., "the English Bible, the Prayer Book, a poor man's box, a chalice, a corporas, and a bell;" and, if on the other hand, the decision be not binding in law, they (the Ritualists) are without any *data* whatsoever to define what were really the ornaments of the minister in use in the Church of England in the second year of Edward VI. Such is the glorious uncertainty of the law! So satisfied are those Ritualists of the untenability of their position on the basis of the rubric, that they have formally abandoned it for the old Sarum Missal, and the

Roman Breviary of the pre-Reformation period.—(See *Dr. Littledale's Catholic Ritual*, p. 11. *The Directorium Anglicanum*, *Introd.*)

Again, in the same judgment, their Lordships proceed still further to define the meaning of the rubric in reference to Edward's first book—

"It was urged, at the bar, that the present rubric which refers to the second year of Edward VI. cannot mean ornaments mentioned in the first Prayer Book, because, as it is said, that act was probably not passed, and the Prayer Book was certainly not in use till after the expiration of the second year of Edward VI.; and that, therefore, the words, 'by authority of parliament,' must mean by virtue of canons or royal injunctions, having the authority of parliament, made at an earlier period. There seems no reason to doubt that the act in question received the royal assent in the second year of Edward VI. It passed through one house of parliament on January the 15th, 1549, N.S., and the other on the 21st of the same month, and the second year of Edward did not expire till January 28th. In the act of the 5th and 6th of Edward (c. i., s. 5) it is expressly referred to as the act made in the second year of the King's Majesty's reign; upon this point, therefore, no difficulty can arise. It is very true that the new Prayer Book would not come into use until after the expiration of that year, because time must be allowed for printing and distributing the books, but its use and the injunctions contained in it were established by authority of parliament in the second year of Edward, and this is the plain meaning of the rubric."—(*Moore's Report*, p. 160.)

Admitting that the first Prayer Book of Edward received the sanction of parliament at the close of the second year of Edward, still it remained to be shown by their lordships that the ornaments of the rubrics of that book were *in use* (for these are the words of the Rubric of 1662) in the second year, and moreover, *in use by the authority of parliament*; neither of which could be the fact, for, if the new Prayer Book was not to come into use by the act until after Whitsuntide, 1549, or midway in Edward's third year, the ornaments which it mentioned, though they might be in use in some churches were not legal. They were not 'in use by the authority of parliament in Edward's second year,' which is what is definitely and expressly stated by the very words of the rubric. The history of the act, and the chronology of the Prayer Book clash with the letter of the rubric, and their lordships, finding reconciliation impossible, abandoned the attempt and left their argument utterly inconclusive. There is no evidence whatever to show what were really 'the ornaments of the church, or of the minister,' in actual use in the Church of England—that is, in the church throughout the country during Edward's second year. The act, 2nd and 3rd of Edward, may be in evidence of what ornaments the King, the parliament, and the convocation *intended* and *decreed* should come into use, after a certain date, far on in Edward's third year, but no further. The conclusion is, the

wording of the rubric is vague and undefined. It was drawn up and inserted in the Act of Uniformity by Elizabeth against the wishes of the Commissioners. The intention of the Queen was to retain, by authority, the ornaments which had been in use in the chapel-royal in 1548, and which had been removed before 1552. The ornaments of the last year of Henry VIII. were restored under Mary, and Elizabeth now contended for the modified state of the ornaments as in use in the second year of Edward. The rubric omits to mention Edward's first book, but probably, for there can be no certainty, Elizabeth intended to refer to it, and there the matter rests. "The clause in question was added to the Bill [Act of Uniformity] at the express direction of the Queen, and was intended to assist her in carrying out the high views of doctrine and authority which she was known to entertain, but for which law (the proviso) her highness would not have agreed to divers orders of the book" [Elizabeth's Prayer Book of 1559.] (Cardw. Conf. p. 36-37.) "The words of a letter, written at the time by Sandys to Parker, show what kind of interpretation was considered admissible by an influential divine, who had been concerned in the revision of the liturgy." "'Our gloss upon this text [the rubric in question] is, that we [the bishops and clergy] shall not be forced to use them [the ornaments], but that others, in the meantime, shall not carry them away [from the Chapel Royal], but that they shall remain for the Queen.'"—(*Burnet's Hist. Ref.* ii. ; *Records*, p. 332.)

There remains yet for consideration another question, *viz.*, whether the interpretation of the rubric, concerning "ornaments," can have undergone any change by the alteration made in the last revision of the Prayer Book?

The Revisers of 1662 rejected the Introductory Rubric of the Prayer Book of Elizabeth, it would seem, because it specified "the time of communion," in a distinct clause, from all other times of ministration, thereby giving a prominence to the Communion Service, which would perhaps be taken to imply the use of the eucharistic vestments; and they adopted their Introductory Rubric directly from the concluding proviso of Elizabeth's Act of Uniformity, which made no such distinction. Moreover, they incorporated one sentence from Elizabeth's rubric, not in the Act itself, in a corrected form—"at all times of their ministration"—evidently intending thereby to place the Communion Service, as regards the minister's dress, on the same level with his other ministrations. The use of the cope in cathedrals at Communion Service, enjoined by Canon 25, being an exceptional case, was not considered inconsistent with the rubric.

The difficulties of interpretation connected with the clause of the Act of Uniformity (1st Eliz.), from whence our rubric was taken, do not appear to have been present to the minds of the Revisers. They probably looked upon the rubric as a mere reference to that Act, while the fact of its being a quotation, and the fragment of a sentence, must always establish its connection with the original and control its interpretation.

The Prayer Book of 1662 contains no rubrical direction for the use of any church vesture in the services, because the ritual was regarded by the Revisers as entirely controlled by the Canons of 1603-4. The rubric recognises these canons (Office of Baptism), and the canons recognise the Advertisements of Elizabeth (*Anno* 7), published under the authority of her Act of Uniformity, for regulating the apparel of ministers (Canon 25). As the rubric is a quotation from the Act of Uniformity, its true interpretation must ever depend upon considerations arising out of the history, the intention, and design of that Act.

SECTION IX.

THE PULPIT VESTMENT—THE SURPLICE, THE GOWN.

The pulpit, as at present known, is of modern date. It has no history in either the Jewish, or Primitive Christian Churches. The chancel or sanctuary, in the Jewish Tabernacle, Temple and Synagogue, was termed a platform or pulpit, because it was raised above the floor of the court of the people. "The elevation of the priests' court was termed the *dūkan* (bench, platform, or pulpit). 'We call the place where the priests lift up their hands when they bless the people *dūkan*,' and so in the *Targum*, 'Lift up your hands O ye priests on the holy platform' [pulpit.] The steps whereon they stood were not called the pulpit but the whole space or rising of the three steps."—(*Lightfoot, Temple Service.*)

In the tabernacle, temple and synagogue, there was on this raised platform or court of the priests and Levites, a bench with a desk. The minister, who read the liturgical service and the lessons from the Scriptures, stood at this desk while reading, and when expounding the law, he sat in the seat, or chair of Moses.—(Matt. xxiii. 2, Luke iv. 16-28.) Whether such a seat was traditionally called "Moses' Seat," because originally occupied by the Jewish lawgiver, as a teacher or prophet, or from the fact that the Books of Moses were expounded from it does not appear. One thing is, however, very certain, that it was the origin of the

Christian pulpit of later times, and that the expositions of the Holy Scriptures, or sermons, as they have been called in modern times, were delivered from the Jewish pulpit in the same vestment as the divine service was performed—that is in the albe or Jewish surplice,—(See fig. 2),—and that this custom continued unchanged during the existence of the Hebrew Church for about 1500 years.

In the time of the Second Temple, Ezra the priest, read the law from a pulpit, tower, or platform of wood, assisted by other priests and Levites. “And the Levites caused the people to understand the law, and the people stood in their place, so they read in the book of the law distinctly and gave the sense, and caused them to understand the reading.”—(Nehemiah viii. 4-8, ix.) And, it appears, (Neh. vii. 70-73, Ezra iii. 10 and vi. 18) that the preachers, on those occasions, preached in their priests’ and Levites’ apparel, that is in the usual white vestment. Ezra, as a prophet-priest, wore the prophet’s mantle when abroad among the people (ix. 3-5.)

The custom of the synagogue corresponded with that of the temple. Our Lord entered upon his prophetic ministry in the synagogue at Nazareth, he stood up at the desk and read the Book of Isaiah, and afterwards delivered his discourse from Moses’ Seat; he was apparelled, as also when preaching in the temple, in his usual vesture as a prophet, the white robe or pallium, worn by the doctors and teachers of the law, and the assumption is natural that the apostles followed his example, for this was the universal custom of the time, and history furnishes no exception to the rule.

The Primitive Christian Church followed the example of the Synagogue, from whence it was derived (*Chronicon Alexandrinum.*) The Christian *Ambōn*, or raised bench, was somewhat different from the chair of Moses. It was an enclosed platform, with a seat at the back, capable of accomodating several persons, and a desk at the centre in front. Here the minister read the liturgy, and from hence he delivered the exposition which was given during the service; but if a sermon were preached, it was delivered from the steps of the chancel. “The bishops anciently did not preach from the *ambo*, but, more commonly, from the rising steps of the altar, as Valesius shows (*Note in Socrates*, lib. 6, c. 5); and, therefore, both Socrates and Sozomon (lib. 8, c. 5) seem to speak of Chrysostom’s preaching in the *ambo* as an unusual thing, but he did it for convenience, that he might be the better heard by the people. We cannot, therefore hence conclude, that the

ambo was the ordinary place of preaching but rather the altar, and when we read of bishops preaching from the ascent of the *ara*, it is rather to be understood of the altar than the ambo.”—(*Bingham, Book viii., c. 5.*)

It will not be disputed that it was the universal custom of the Primitive Church, for the preacher to be apparelled in the *alba vestis* or surplice, in which the divine service was performed. The bishops were generally the preachers of the early churches, and it cannot be supposed that they made any change of vesture when delivering the sermon from the steps of the altar. The Apostolical Constitutions speak of priests preaching, and afterwards administering the Lord's Supper, (*Cons. Ap., lib. 3, c. 20*) as the preacher's gown was unknown to antiquity, it must be concluded that they preached in the surplice. When the priest was no preacher, or if qualified to preach, was absent through illness, the deacon was empowered to perform the service, and to read one of the homilies of the Fathers instead of the sermon, which was done of course, in the same vestment.

The Novatians, A.D. 250–350, who assumed the name of *Cathari* (Puritans) were the first to introduce a distinction between the clergy and the laity, in common life, by wearing their white linen vestments in public, intending thereby to illustrate their superior sanctity, which induced the other clergy to assume the black cassock as their distinctive costume. Strange extremes! the Puritans of the third and fourth centuries displayed their church vestments everywhere, but their successors, the Anglican Puritans of the 16th century, made the linen surplice the ground of a religious war, which they prosecuted with such fiery zeal as ultimately to overthrow the Altar and the Throne. They then repudiated all clerical vestments, but their descendants now ignore the tenets of their forefathers by assuming the clerical gown!

The Benedictine monks—whose habit was the black cassock, with wide sleeves, and the hood or cowl,—from their long residence in England, their numbers and influence, contributed much towards the ultimate establishment of the gown as the ordinary clerical costume, they were, however, *laymen*, with few exceptions, until the 12th century. Their priests wore the usual church vestments in divine service. The Dominican Friars (“the preaching friars”) were the first to effect a change in the preacher's vesture. As the gown was uncanonical, and therefore inadmissible in the chancel, the preaching friars, who were licensed by the Pope, preached standing in the nave or

body of the church, for as yet there were no pulpits. The Black Canons of St. Augustine were one class of the Dominican friars, and the most popular preachers of the whole order. Calvin was a disciple of the Theological School of Augustine (Bishop of Hippo, in Africa, A.D. 395), he had no sympathy with the doctrinal preaching of the friars, yet adopted their preachers' gown, and made it the vestment for all the ministrations of the church at Geneva. Calvin certainly committed a grave historical as well as theological blunder in branding the Saxon surplice as "a rag of popery." Had he more fully examined the subject, he would have placed the stamp on his own Geneva gown. "And, if one dress or the other, the gown or the surplice as used in the pulpit must needs be associated with ideas of popery, the stigma would attach rather to the gown as having been derived originally, it would appear, from the monastic orders."—(*Harrison's Historical Enquiry*, p. 31.) With the exception of the very partial and limited preaching of the Dominican friars, and the occasional ministrations of the twelve licensed preachers, from the University of Cambridge, the surplice continued to be the preacher's vesture in all the cathedrals and parish churches of England, down to the time of the Reformation.

The Reformers found great difficulty in introducing pulpits into the parish churches, as is manifest from the Injunctions, Advertisements, Articles of Enquiry at the Bishops' Visitations, and even the Canons of 1604. The parochial clergy, who were preachers, were few in number, and the want was supplied by the reading of HOMILIES, which were universally delivered as sermons from the desk and in the surplice. There were, at a later period, solitary instances where the clergyman had strong, Puritan, anti-vestment prejudices, and not only preached, but performed divine service in his ordinary dress, without either surplice or gown; and others where the minister officiated in the gown, in the desk as well as in the pulpit, but these were exceptions to the general usage of the church, and they were soon corrected by the vigilance of the bishops.

It has been questioned whether the licensed preachers of the period before, and at the time of the Reformation, were in clerical orders. The probability is that many of them were not, and this may account, in part, for their preaching, not in the chancel but in the nave of the church, in the academic gown and not in the surplice. From the instances which occurred, in which the preacher took no part in the service, and frequently was not even present till the service was over,

the preacher was afterwards required to be present and take part in the ministration of the service, in which case, he would follow the custom observed in the church, and preach in the surplice.

The Injunctions of Edward, 1574, as also the Injunctions and Advertisements of Elizabeth, distinctly imply the use of the albe or surplice *in the pulpit*, but they are silent respecting the use of the gown by the preacher.

"Item—That the persons above rehearsed (deans, archdeacons, canons, vicars, and other ecclesiastical persons) shall make, or cause to be made, one sermon every quarter of the year at the least, wherein they shall purely and sincerely declare the word of God, &c."

"Item—That every holy day throughout the year, when they have no sermon they shall, immediately after the gospel, openly and plainly recite to their parishioners, *in the pulpit*, the Paternoster, the Creed, and the Ten Commandments, in English, to the intent that the people may learn the same by heart, &c."—(*Identical with Elizabeth's Injunction*, 1559, No. 5.) "Also, in the time of high mass within every church, he that saith or singeth the same shall read, or cause to be read, the epistle or gospel of that mass in English and not in Latin, *in the pulpit*, or in such convenient place as the people may hear the same. And that the churchwardens, at the common charge of the parishioners in every church, shall provide a comely and honest pulpit, to be set in a convenient place within the same [church] for the preaching of God's word."—(*Identical with Elizabeth's Injunction*, No. 24.)

If the sermon were only once a quarter, it is not at all probable that the surplice, which was worn at all other ministrations, and especially for the reading of the Homilies, the Creed, and the Commandments—the usual substitutes for the sermon—was changed for the gown on that occasion.

Although the cathedral, and many of the principal churches were provided with pulpits at the date of these Injunctions, it appears the parish churches generally were not. The cathedral pulpit-vestment was certainly the surplice, for the law especially enjoined this, and as the parish churches were not yet provided with pulpits, the sermons and homilies were delivered by the preacher or reader, in his surplice, at the reader's desk. "Item—That every ministersaying any public prayers or ministering the sacraments, or other rites of the church, shall wear a comely surplice with sleeves, to be provided at the charges of the parish."—(*Advertisements*, *Eliz.*, 1565.)

Now, according to Edward's Injunctions, 1547, and Elizabeth's, 1559, the pulpits were to be provided in the parish churches, where they evidently had not been before the Reformation; and according to the Advertisements of Elizabeth, 1565, and the Canons of 1604 (Canon 58), the surplice was also to be provided at the expense of the parish, it

follows that the preacher was properly habited for the pulpit *in the surplice*, otherwise the laws of the church would have made provision for a preacher's *gown*, at the expense of the parish, but which has never been so provided.

Archdeacon Harrison attempts to meet the force of this argument in the following manner :—" The parish does not provide the gown because it is the personal private dress of the clergyman, and it [the gown] is nowhere mentioned in the Rubrics, though it is in the Advertisements, Canons, &c., which have given regulations on such matters." To this it may be replied, that, if the laws of the church contemplated the introduction of the academic gown into the pulpit as a church vestment, there was no reason why it should not be provided at the charge of the parish as well as the surplice. The Divines who drew up those laws were well aware that the academic gown was not like the vesture of the Hebrew priests and people in the wilderness ;—it would require renewing occasionally, as well as the surplice, and if it were considered one of the ornaments of the minister in the times of his ministrations there is no reason it should not have been specified in the provision of church vestures enjoined by the Advertisements and Canons. The Archdeacon acknowledges that the gown is nowhere mentioned in the Rubrics, and it appears that the Advertisements and Canons, which have given regulations on such matters, have altogether overlooked it as a church or pulpit vesture, and noticed it only as the private dress of the minister.

The cathedral church was the mother church, and its services and ritual were generally followed where it was possible, by the parish churches, just as the Jewish synagogues were imitations of the temple. The laws concerning cathedrals are clear and full concerning the use of the surplice in the pulpit. (Advertisements, 1565). The surplice ought to be, therefore, the most suitable and proper vestment for the pulpit in the parish churches also. To maintain the contrary would be, in effect to elevate the parish church at the expense of the cathedral ; in other words, to exalt the academic by degrading the minister. There is no Royal Injunction, Advertisement, Rubric, or Canon of the church, either before or since the Reformation, that requires or implies preaching in a gown ; all are unanimously and expressly in favour of preaching in the surplice.

The morning sermon is properly a part of the communion service, and therefore the pulpit vestment is the surplice.

"After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies. Then—that is after the sermon—shall the Curate give this exhortation," &c.—(First Prayer Book of Edward, 1549.) "After the Creed, if there be no sermon, shall follow one of the Homilies already set forth," &c.; "After such Sermon, Homily, or exhortation, the Curate [that is the Minister in charge] shall declare," &c.—(Second Prayer Book, Edw., 1552.) "After the Creed, if there be no sermon, shall follow one of the Homilies. After such Sermon, Homily, or exhortation, the Curate, saying one or more of these sentences," &c.—(Prayer Book of Eliz., 1559.) "Then shall follow the sermon, or one of the Homilies already set forth, &c. Then shall the priest return to the Lord's Table and begin the Offertory," &c.—(Present Prayer Book, 1662.)

The Sermon, Homily, or exhortation was constituted, by the Framers of the liturgy, part of the communion service; it follows therefore that the surplice, which is the communion vestment since the Injunctions of Elizabeth, 1559, is also the proper vestment, for at least, the morning sermon. The minister is directed by the rubric to "return to the Lord's Table," and to close the service with the offertory sentences, even when there is no administration of the communion. The minister may not canonically come to the Lord's Table in his academical gown, or any other vestment than his surplice, and as no intimation is given in the rubric of a change of garment it follows that no change was made, either on entering the pulpit or in returning to conclude the service. And so likewise of those times when the Lord's Supper was administered.

It would appear that, according to these rubrics, the custom was not to conclude the Sunday morning service in the pulpit, but at the Lord's Table, by an offertory collection for the Poor, and with the prayer for the Church Militant. These rubrics leave no doubt that, in the views of the Compilers of the Liturgies, the surplice was the proper pulpit vestment for the *Morning Service*. As to the Evening Service, in an age where preachers were so few, the rubrics contemplated no sermon; but there seems no reason why the same order should not be observed as in the Morning Service, as the black gown was never included in the list of "the ornaments of the minister." One of the objections of the Reformers to the ritual of Rome was, the *changing* of church vestments during divine service, and what they most admired, and sought to order in the worship of God was, *simplicity*. The surplice, in all the ministrations of the church, meets both these conditions.

It has been objected that, under the rubric of Edward's first Prayer Book, the communion vestment was the albe and chasuble for the principal minister, and that assuming there was a sermon on communion

days, the celebrant, if he were the preacher, must put off the chasuble on entering the pulpit, and resume it again when returning to the the Lord's Table, which change was no greater than from the surplice to the gown and from the gown again to the surplice. To this it may be replied, that it is highly probable such a change of vesture did really occur on some occasions, though the infrequency of the sermon might make it very rare; but it was a necessary consequence of the altar vestments which the Reformers were determined to abolish, which were by no means in general use, and were done away in 1552. But, admitting the change of vestment,—the removal and resumption of the chasuble before and after sermon, and the fact that the preacher delivered his sermon in the albe, it by no means follows that one change infers, proves, or justifies another.

"Sometimes the celebrant preached from the altar, in which case he retained the chasuble (the *vestment* of Edward's Rubric), if he ascended the pulpit the chasuble was laid aside for the time; if another than the celebrant preached, the dress was a surplice with a stole."—(Garante, Thesarus, i. 209, iii. 105.) Applying these rules to the English service, we may gather that, under the first Book of Edward, the dress of the preacher was an *albe*—a close-sleeved vesture, resembling the surplice. "The Book of 1552 did away with copes, vestments and albes, and, in prescribing a surplice as the habit to be worn at the communion, may be supposed to have intended that it should be worn in preaching." (Robertson p. 105, 1559.) Guest writes to Cecil—while the revisal of the Prayer Book is in progress—"Because it is sufficient to use but a surplice in baptising, reading, *preaching*, and praying, therefore it is enough also for the communion."—(Cardw. Conf. 50.) "The minister, at the time of the communion and at *all other times in his ministration*, shall have and wear a surplice only."—(*Rubric, Edward's 2nd Book*, 1559.)

Elizabeth's Injunctions of 1559 ordered that ministers, *in the church*, "should wear such comely habits as were in use in the latter years of the reign of King Edward VI." The surplice was the only church vesture in the 5th and 6th of Edward, therefore it was the pulpit vesture enjoined by the Injunctions of Elizabeth, 1564. Grindal, Bishop of London, prayed his clergy "to take on them the gown—and to wear in the church the surplice only."—(Strype's Grindal, 1570.) Sandys, Bishop of London, in his Injunctions, orders his clergy "in all divine service to wear a surplice, 1571." Grindal enjoins, "that every minister saying

any public prayers, or ministering the sacraments, or other rites of the church, shall wear a comely surplice.”—(Remains 155.) About the same time he writes to Zanchius that the surplice is used “in public prayers and in all sacred ministrations,” which certainly included preaching (335, 1584.) Archbishop Whitgift, in his Articles, requires an answer to the following: “That you have, at the time of communion, and at all or some other times in your ministration, used and worn only your ordinary apparel, and not the surplice as required.”—(Strype, Whitg. App. p. 50, 1597.) Hooker represents the Puritans as saying, “We judge it unfit as oft as ever we pray or preach so arrayed” [in the surplice] (v. 27, 7.) This seems to imply that the same dress was used in preaching as in prayer. Bishop Wren owns having ordered the surplice for preaching for the following reasons:—Because the rest of the service, both before and after, was read in it—because it is the use of cathedrals, and, as appears from Hooker, *was in Queen Elizabeth’s time used in parish churches*—and, because the Rubric orders the ornaments of 1549, “at all times of ministrations, in which he holds that preaching is included.”—(*Parentalia* 92.)

The *Zurich* letters, published by the Parker Society (1558, 1602). contain evidence that the prejudices of the Geneva divines, and of the English Puritan clergy also, were directed against the *surplice*, not only in the performance of divine service but also in *preaching*.

“I do not approve of the *linen surplice*, as they call it, in the ministry of the gospel, inasmuch as these relics, copied from Judaism, savour of popery, and are introduced and established with injury to Christian liberty” (*Henry Bullinger’s Remarks on Bishop Horn’s Letter, time of Edward VI.*) “But in regard to the use of garments as ‘holy’ in the ministry itself, seeing they have a resemblance to the mass, and are mere relics of popery, Master Bullinger is of opinion that you should not use them. As to myself, when I was at Oxford, I would never wear the *surplice* in the choir, although I was a canon, and I had my own reasons for not doing so” (*Peter Martyr to Thomas Sampson, Zurich, Nov. 4, 1559.*) “We advised the ministers not to forsake their churches on account of the cap and *surplice*, but to feed the Lord’s flock,” &c. (*Rodolph Gaultier to Bishop Parkhurst, Zurich, Sept. 11, 1566.*) “Of those very few *Teachers of the pure gospel* (in England) some are turned out of their offices, unless they will resemble also the priests of Baal in their square caps, *bands, surplices, hoods*, and other things of the like kind.”—(*Theodore Beza to Henry Bullinger, Geneva, Sept. 3, 1566.*)

Strype, in his *Life of Parker*, gives a paper “found among the Secretary’s MSS., dated Feb. 14, 1564, a month before the Articles for Uniformity were devised by the archbishop and other bishops, headed “Varieties in the Service and Administration used,” drawn up in a

tabular form. Though the pulpit does not come under one of the headings, the paper supplies valuable testimony respecting vestments.

"It will be observed also in the paper you quoted, that the *Vestments* of Edward's *First Book*, though rubrically in force, were practically not only *not enforced* but virtually superseded; not a word is said of the albe, or vestment, or cope, or tunicle. The diversity in regard to dress in time of ministration was simply that of surplice or no surplice, cap or no cap, and so Hooker tells us (E. P. Pref. ii. 10, Notes, Vol. i. p. 175, Ed. Keble.) 'Under the happy reign of her Majesty, which now is, the greatest matter awhile contended for was, *the wearing of the cap and surplice*.'"—(Robertson p. 91.)

These extracts might be extended indefinitely. They furnish conclusive evidence that the altar vestments, viz., the albe, tunicle, vestment or cope, were not the objects of contention to the Puritans, or the Geneva divines, which would have been the case were they then in use, (from 1559 to 1602); and also that the surplice, and *the surplice only*, in the desk, at the Lord's table, and in the pulpit was the great cause of offence. The documents do not once notice the use of the *gown* in preaching during the reigns of Edward or Elizabeth. If there were any ground for such a record the Geneva divines would not fail to chronicle it.

SECTION X.

THE PULPIT VESTMENT—THE SURPLICE, THE GOWN.

(CONTINUED.)

Archdeacon Harrison grounds an argument on "the order of Edward's first book, in regard to the ornaments of the minister," to prove that the surplice could not have been the preacher's dress, on the hypothesis that the sermon is part of the communion service.

"If the rubrics of the second book of Edward had been retained by Queen Elizabeth, which ordered the surplice to be used by the minister at the time of the communion, as well as at all other times in his ministration, then the argument would certainly have been *primâ facie* in favour of the surplice throughout the whole ministration, including, on the hypothesis, the sermon. But, by the *first* book of Edward there was a special vesture appointed for that ministration, viz., "a white albe plain," with a vestment or cope; and in this, therefore, and *not* in the surplice, the priest must preach, unless we are to suppose that for the sermon he was to resume the dress which he had worn during the morning prayer and litany, for which supposition it is scarcely necessary to say there is no ground whatever. The preaching dress, if it was to be the same that was used in the communion service must have been the *albe*, with the vestment or cope worn over it."—(*Historical Enquiry*, p. 8.)

To this it may be replied—(1) The rubric ("Of Ceremonies") of Edward's first book prescribes, as generally interpreted, the surplice as the preacher's dress in all cathedrals and college churches, where the copes and vestments were certainly in use at the communion service. In whatever way the difficulty was removed in the cathedral, it might also be removed in the parish church. (2) The Archdeacon produces evidence elsewhere (p. 51, *Note*) that there were properly no Edwardian or Elizabethan pulpits—(Card., Doc. Annal.), not even reading-desks in the churches in those times—the stalls, the rood-loft, the front of the communion, and the altar steps, &c., were used for desk and pulpit for the reading of the liturgy, the exposition of the gospel, the delivery of sermons, and the reading of homilies. The existence of pulpits, especially in parish churches, cannot be affirmed, and the pulpit-substitutes, being all "*in the quire*" (choir), and not in the nave, would naturally come within the province of the surplice, as in the Cathedral. Mr. Benson is quoted as authority for the rule "that if the sermon be in the choir the preacher's dress would be the surplice."—(p. 118.) (3) Except by a few licensed preachers, who were parish priests and would follow the custom of parish churches, there was no preaching in the parish churches of England "in the second year of Edward," as it was prohibited by royal proclamation, from Feb., 1548, to May, 1549. (4) Sermons and Homilies are placed in the same category by the rubrics of Edward's *first* book, it is admitted the Homily was read by the minister *in his surplice*, why not the sermon also, especially when it was a written composition, and not the extempore effusion of later times? (5) But, assuming that there were pulpits in the nave, why should there be anything more incongruous in the minister resuming the surplice for the sermon, than his previous change of surplice for the communion service? (6) By the Injunctions of Edward, 1547, "the second service," that is, the Lord's Prayer, the Commandments, and the Creed, were read from the pulpit or "the accustomed place," when there was no sermon, now if this substitute for the sermon were performed in a surplice, as will scarcely be doubted, why not the sermon itself? (7) Assuming that, at the communion service, the celebrant wore the vestment over the albe, and that this was the general custom, and that the celebrant was also the preacher, on the removal of the vestment the albe would be the preacher's dress, which differed only in the sleeves from the surplice.

"It appears that the rule of King Edward's *second* year, to which the rubric refers, is to be construed as appointing an albe for the preacher's dress. The albe we know

has not been generally used in the Reformed Church since 1552. Still, we are bound to observe that the albe, and not the surplice, is the most legitimate preaching dress." (Robertson, p. 114.)

(8) The Archdeacon, however, elsewhere disposes of his whole argument by a quotation from Robertson.—(Note, p. 56) :—

"No attempt was ever made," as Mr. Robertson observes (p. 74), and I believe quite correctly, "to enforce, at least on the parochial clergy, those ornaments by the disuse of which our present practice seems to fall short of the rubric" [of Edward's first book]. "*Copes, &c., were never, I believe, prescribed by any ordinary for parish churches,*" the Archdeacon adds, "and not only were these ornaments *never enforced*, but, as the same writer states (p. 295), and I believe with equal correctness, *no record is found of their having been ever worn by the parochial clergy.*"

Now, if the chasuble, cope, tunicle, &c., *were not worn by the parochial clergy* in Edward's reign, it follows that these vestments could never have interfered so formidably as to prevent the minister preaching in his surplice, and as the surplice was the vesture in actual use in the morning and evening service in parish churches, beyond all doubt it was the preacher's dress, but it has already been shown that this was the order in cathedral churches; therefore the surplice, and not the academic gown, as the preacher's dress, was the general order and the usage also of Edward's *second year*, contrary to the opinion of Archdeacon Harrison.

It was evidently the intention of the church that the sermon should be preached in the surplice, from, not only the order of the Communion Service, but also from the office of 'Solemnization of Matrimony.' The Marriage Service is one of those 'ministrations' classed under the head of "Baptisms, Churchings, Burials, &c.", for which the surplice is especially enjoined. The rubrics (first and second Prayer Books of Edward, Prayer Book of Elizabeth, and present Prayer Book) contemplate a Sermon and the administration of the Holy Communion, formerly obligatory at this service. In the absence of a Sermon a Homily is provided and read by the minister in his surplice. If, instead of the Homily, a Sermon were preached, as the church at the time of the Reformation appointed, who can suppose the minister to lay aside the *white* vestment and assume the *black* to preach to a wedding party? and, further, to change again the gown for the surplice to administer the Holy Communion on the same occasion? Here is then another office in the services of the church where the use of the gown in the pulpit involves—as the author of "The Laws of the Church and the Clergy" would say—"a manifest absurdity." The intention of the church in both these offices (Communion Service and Solemnization of Matrimony) is incontrovertible, and that is, *the surplice is the proper pulpit vestment.*

Dr. Guest wrote to Sir William Cecyl, the Queen's Secretary, concerning the Service Book,—newly prepared for the Parliament to be confirmed,—and certain ceremonies and usages of the church, that the Committee of Divines had agreed upon adopting the order of Edward's *second* book, in regard to the vestments for the communion. Guest thus writes in defence of the order proposed—under the head of "Vestments" he observes:—"Because it is thought sufficient to use but a surplice in baptising, reading, preaching, and praying, therefore it is enough also for the celebration of the communion."

It is true, Dr. Guest is here advocating the entire removal of all vestments but the surplice from the communion service; but his observations furnish incidental evidence that the surplice was then in use, as the sole vestment for all ministrations, including *preaching*, and that he, as one of the Commissioners, purposed to have it so, in the forthcoming Prayer Book of Elizabeth, is evident from the concluding words of his letter—"thus, as I think I have shewed good cause why the service is set forth in such sort as it is. God, for his mercy in Christ, cause the Parliament with one voice to enact it, and the realm with true heart to receive it."

That Dr. Guest, in the language quoted above, refers to *parish churches* as well as cathedrals, is plain from the fact that the ministerial functions specified are common to all churches; four of those functions—viz., baptism, reading, praying, and communion—are acknowledged to be performed by the laws and usage of the church, in the surplice; therefore the language necessarily embraced the remaining ministration of preaching, as being also at that time, and designed to be thenceforward, by the Royal Commissioners, performed in a surplice.

An argument in favour of the gown in the pulpit has been founded on the rubric "Of Ceremonies," in Edward's first book:—

"In the saying or singing of matins or evensong, &c., the minister in parish churches and chapels annexed to the same, shall use a surplice. And in the cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside ther surplices, such hood as pertaineth to their several degrees, &c. But, in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hood as pertaineth to their several degrees."—(*Rubric.*)

From the circumstance, that the surplice is omitted in the last sentence of this rubric, Archdeacon Harrison concludes, "I cannot doubt but that it was contemplated that the preacher would wear his gown—his proper habit." This interpretation is fully disproved by

Robertson, in his Comment on this Rubric (p. 104, 105), and is, indeed, also disproved by the Archdeacon himself, when he admits "that the surplice was the usual preaching dress in the choir of cathedral and collegiate churches by members of the cathedral or collegiate body, and may not improbably have been used also, as we have seen reason to suppose by *parish priests*, although there were comparatively few of these who, at that time, were preachers." (p. 59.)

If the academic gown were to supersede the surplice in the pulpit anywhere, it might naturally be in the college, rather than in the parish church, because the gown is *the* college habit; but, when the rubrics enjoined the surplice and hood for the ministrations of the college-church, they thereby ignored the gown as a pulpit vesture.

The 58th Canon, 1603, is a reproduction of the Rubric of Edward under notice, and also of one of the Advertisements of Elizabeth, with some slight alterations and additions. The Canonists take the clause of the rubric in connection with what goes before, "It is seemly that graduates, when they do preach, should use such hoods as pertaineth to their several degrees." They understood the framers of the rubric not to speak of "graduates," in a different sense from those clergymen mentioned, of parish, cathedral, and college churches, who, it may be assumed, were all graduates. They certainly had no idea that the word 'graduate' meant an academic then resident in college, and hence their rendering of the rubric, "Such ministers as are graduates shall wear upon their surplices, at such times, such hoods," &c. Then, the Canon proceeds to treat, for the first time, of the ornaments of the ministers, who were *not* graduates, "who shall wear upon their surplices, instead of hoods, some decent tippets of black, so it be not silk." If the non-graduate minister may not wear his surplice in the pulpit—what other vesture should he wear? As he is not entitled to the academic gown, not being an academician, must he then appear, as a preacher, in plain clothes, with the tippet only? The 58th Canon must be regarded as giving the true sense of the rubric. That the canon contemplates both graduates and non-graduates in their surplices, *as preachers*, is clear from the fact that the ten preceding canons refer to the duties of preachers; and that the 25th Canon especially enjoins both the surplice and hood, at the time of service and preaching in cathedral and collegiate churches.

There can be no doubt that, in the history of the pulpit, since the time of Edward VI., there were numerous exceptions to the rule of the surplice as the preacher's dress. These have been eagerly sought out

and given a prominence, to which they were not entitled. It cannot be disputed that the gown has a pulpit history in the Church of England, however unauthorised, even from the time of Elizabeth, that it gathered strength under James and Charles, and finally triumphed in the extermination of its rival—the surplice—in the Commonwealth under Oliver Cromwell. But all this is foreign to the real question at issue, and can never ignore the history and authority of the surplice, as determined by the laws and the customs of the church, for three hundred years and more.

Bishop Wren's Answer to the Articles of Impeachment, exhibited against him by the Commons House of Parliament, 1641, places the subject in its true light :—

"To the XIIth Article, Bishop Wren answered and said—That he did enquire whether the minister did preach standing, and in his gown [cassock], with his surplice and his hood, and his head uncovered, but he (Bishop Wren) denieth that this was done to alienate peoples' hearts from sermons, or that it *could* alienate their hearts at all, or could be offensive to them as a scandalous innovation, as being a thing not used before in the diocese. What was herein directed was done upon these grounds—

"First. For *decency and convenience*, otherwise the minister, being in his surplice unto the end of the Nicene Creed, upon which the sermon is to follow, after the sermon, being again to finish the morning service in his surplice, for, such putting of the surplice off to go into the pulpit, would not only create loss of time and too great a pause in the divine administration, but would also beget vain surmises in the peoples' minds, neither of which could be, if he kept it still on.

"Secondly. For an *uniformity* of all other persons, places, and times, the Reverend the Bishops, as well in *preaching*, as in all other divine offices, ever have worn, and still do wear the rochets. [The rochet was of white linen.] In colleges also, and in cathedral and collegiate churches, the fellows, canons, and prebends do ordinarily preach in their surplices, and that in *parish churches also they did preach in them* in Queen Elizabeth's time, appears by that complaint thereof [of the Puritans] cited by Mr. Hooker ('We judge it inconvenient as oft as we pray or preach so arrayed,' that is with a surplice, p. 247.)

"Thirdly. For *conformity* to the law itself; for the rubric, before the Morning Prayer saith, and emphatically setteth it, &c. 'And here it is to be noted, that the minister, at the time of communion, and at *all other times of his ministration*, shall use such ornaments as were in use in the second year of King Edward VI.' But that the priest was in those times to wear a surplice, appears by the Liturgy of that year. Will they then say, that they which he permitted to administer, 'either the word or the sacraments' (as they are styled in Queen Elizabeth's *Injunctions*, 29), or the *ministry* of the word, that is in *preaching*, are not in execution of their ministration? For, if they be, then are they to wear a surplice by the rule above alleged. But, if they say they be not, in so saying they contradict not only those who make preaching the chiefest part of their ministry, but also the whole opinion of the first Reformers. For so Bishop Cox ranks the offices of the ministry 'as during the time of Common Prayer, *preachings*, or other service of God, there to be used and

ministered' (Injunctions 2, 8), which words are taken out of the Act of Parliament for Uniformity of 1st Elizabeth. And, by our rubric before the offertory, the sermon is brought in as a part of the divine service, no less than the epistle, or the gospel, or the lessons were, at all which the surplice might as reasonably be put off as at the sermon; not to say—if the sermon be no part of the divine service, *What does it there, in the church, and especially within the time of divine service?*"—(*Parentalia*, pp. 91-92, fol., 1750.)

"Bishop Cosin's opinion was that, 'as the surplice, by the rubric, was to be worn at all times of the ministration, and preaching was properly the ministration of the word of God, therefore the surplice was to be worn in the pulpit as well as in the desk, or on other occasions of the ministry.' Archdeacon Sharp says, that the constant use of the surplice in the pulpit, in the diocese of Durham, down to a century ago was owing chiefly to the views and influence of Bishop Cosin. It appears that Bishops Gunning and Wren coincided with the views of Cosin, and established the same ritual in the time of Charles II.

The late Bishop of London wished to establish a uniform ritual, in his diocese,—the surplice in all ministrations. "It is doubted whether a clergyman, when preaching, should wear a surplice or a gown. I apprehend that, for some time after the Reformation, when sermons were preached only in the morning as part of the communion service, the preacher always wore a surplice, a custom which has been retained in the cathedral churches and college chapels."—(Bishop of London, Charge, 1842.)

SECTION XI.

THE PULPIT VESTMENT—THE SURPLICE, THE GOWN.

(CONTINUED.)

Some original thoughts on preaching, by Rev. Edward Schobel, M.A., require notice—

"The main intention, both of the law and of the canonical order, is distinctly this—that the sacerdotal, liturgical, and sacramental dress of the priests and ministers in all the public solemnities of prayer, and in her devotional agencies in holy things, is to be the surplice, and that she shall be invariably represented by them [the priests and ministers] in every such specified ritual ministration of her liturgy, in that garb and no other. But *preaching* is not once included in the specification, [?] and this is of itself decisive of the question. The surplice never was worn by the preacher in the second year of Edward VI.[] Preaching is a distinct—and, in its use, a contingent ordinance. Preaching is neither liturgical, nor sacramental, nor with us, even sacerdotal."—(*The Rev. Edward Schobel, M.A., Thoughts on Church Matters*, 1843.)

Mr. Schobel's history and theory are both at fault. The Act of Uniformity of Elizabeth, which is statute law, includes "*preaching*" distinctively in the service of God, as an act of ministration, to be performed in the parish church, and during the times of Common Prayer; and that act expressly restored the Prayer Book of the 5th and 6th of Edward,

the rubric of which enjoined the surplice, and the surplice only, both for the time of the communion, and at all other times of the ministrations of the minister. But, if this be not considered decisive, the evidence given before ought to establish the interpretation, that preaching as a function of the ministerial office *is* included in the rubrical phrase, "at the time of the communion, and all other times in his ministration." As to Mr. Schobel's idea, "that preaching is neither liturgical, sacramental, nor sacerdotal—it is sufficient to answer—preaching *is* liturgical, for, our Lord preached in the Jewish Synagogues and Temple in connection with a liturgical service. In the Synagogue of Nazareth, he discoursed on the lesson of the day and during the time of divine service, at the Minister's desk, and with his sanction.—(Luke iv. 18.) His discourse (John xiii.,—xviii.) was sacramental, for it was delivered immediately after, and in connection with, the institution of the Eucharist, and his charge to the apostles connected the preaching of the gospel with baptism (Matt. xxviii. 19.) The apostles afterwards associated both baptism and the Lord's supper with preaching"—(Acts ii. 38-46.) It is not so very clear what Mr. Schobel means by "sacerdotal" as applied to preaching. It is certain that preaching was a function of the Hebrew priests, and performed in white garments. Ezra preached thus from "a pulpit of wood," (Neh. viii. 9). Why should not Christian ministers do likewise.

The Puritans, and their descendants of our day, who account preaching the highest function of the ministerial office, will not thank Mr. Scobel for his attempt to degrade it as a contingent and non-ministerial act, and therefore unworthy of a surplice. On the other hand, those who take a different view, and adhere to the ritual of the church of the Reformation, and to the doctrine of the ancient and primitive church, place the preacher in his true rank, not as a mere academic, but as a minister of the gospel of our Lord and Saviour.

Mr. Cripps, in his "Laws of the Church and Clergy," states his views on the subject :—

"As to the use of the surplice as a proper habit for the preacher, it never appears to have been contemplated, either by the canons or statute law, the directions of which appear so plainly to indicate the different times at which the surplice is to be used, that it is not easy to imagine in what manner an opinion could have prevailed, that its use could ever have been considered proper in the pulpit. The error may possibly have arisen from the custom of the deans, masters, prebendaries, fellows, &c., in the cathedrals or colleges, to wear their surplices while preaching in their own cathedrals or colleges; but these they wear on such occasions not as

preachers, or as persons ministering, but because it is the ordinary dress which they are directed to wear, when they attend their cathedral or college church or chapel, whether ministering or as members only, and which surplices even lay fellows of colleges ordinarily wear when attending service at their college chapels. Others have supposed this error to have arisen from the circumstance, that the rubric may possibly be so construed as to suppose the morning sermon to be a part of the order of the administration of the Lord's Supper, which, however, would involve the manifest absurdity of using a different habit in performing precisely the same office, according to the time of the day at which it might be performed. But, in truth, the meaning of 'preaching' being a part of such service is not very clear or definite, and, even if it were so in the fullest sense, yet as it is clearly not performed in the same place, there is no argument that it should be in the same habit. It will, moreover, be observed that it is doubtful whether the use of the present surplice in the communion service has any other certain sanction than the authority of that long-established custom which has also sanctioned the use of the gown in preaching."—(p. 689.)

To these statements it may be replied—1. Supposing that the rubrics and canons, in specifying the times or places, when or where the surplice is to be worn by the minister, do not particularise the time of *preaching*, or make any mention of the pulpit in those directions, it would not follow from hence that the *gown* must of necessity constitute the preacher's dress. 2. It is more probable that the compilers of the rubric intended the surplice to be the pulpit dress, it having been longer established as the dress for the desk, and in parish churches for the Lord's Table, than the gown, which does not appear to have ever become an ecclesiastical vestment in the church catholic, and is not once noticed as such in the rubrics or canons. 3. By the rubric of the *first* Prayer Book of Edward ("of ceremonies"), which some lawyers affirm to be statute law, the ministers of parish churches and chapels,—not to speak now of cathedrals, were to use a surplice at morning and evening service; and the Act of Uniformity, which is statute law, defines preaching to be a portion of the divine service of the church, from whence it would follow that the surplice is the legal and canonical vestment for the pulpit. 4. The Act of Uniformity restored expressly the second prayer book of the 5th and 6th of Edward, notwithstanding Queen Elizabeth's supplementary proviso afterwards appended, concerning the ornaments of the minister, until the Queen should take other order, which other order was accordingly taken by Elizabeth in the year 1564, the 7th year of her reign, in the Advertisements, and recognised by the Canons of 1603. Those Advertisements distinctly recognise ministers as *Preachers*; they are silent about the gown as a church vestment, but they mention the "comely surplice with sleeves to be

provided for the minister at the charge of the parish," for "public prayers, ministering the sacraments, or other rites of the church." 5. The surplice, as worn by deans, masters, prebendaries; fellows, and even lay fellows and, it might be added, choristers, in cathedral or college churches, does not, as Mr. Cripps asserts, properly belong to them "as members" of the congregation; if this were so, the college gown should be worn by them in the collegiate church at divine service, and the graduates' academic gown by the members of the cathedral chapter, which is not the case. These persons do not appear as academics in the church service, for the surplice never has been an academic dress. The cathedral inherits the order from the Jewish temple and synagogue. Not only the priests and the singers, but the doctors of the law and their disciples, the prophets and their sons, occupied the chancel seats in white garments. The position, therefore, of those who wear the surplice in cathedral or college churches is not that of the congregation merely, or of academics, but of ministers, doctors of the law and their disciples, who are being educated,—or assumed to be educated, for the ministry. If there be any force in the argument it really lies the other way—thus,—in churches where others than the ministers (for such is the order in the churches mentioned) appear in surplices, the surplice is the vesture for the pulpit; but in many of the parish churches there are, beside the ministers, surpliced choristers; therefore in such churches the surplice should be the preachers dress. 6. Mr. Cripps supposes the idea that the surplice was the proper dress of the preacher arose from the erroneous notion that the sermon was part of the communion service. If this be an error it is one for which the Framers of the liturgies are responsible, for the rubric, "*Then shall follow the sermon,*" is placed midway in the service to be performed at the Lord's Table. Many of the best divines of the church, and not a few lawyers also, were of this opinion. The position of the sermon has come down traditionally from the Hebrew Church. The sermon was properly the exposition of the law or the prophets, delivered at the desk by the minister. The sermon in the primitive Christian Church was the exposition of the gospel, delivered on the steps of the altar, by the bishop or presbyter. Hence, in later times, the sermons came to be called *Postillis*, (*quasi post illa, sc. Evangelia*), because they followed the gospel.—(Wheatly, 272). To suppose, therefore, that the sermon was not anciently, or even after the Reformation, delivered in the surplice, and that the church did not so intend it, by the position in which she placed the sermon and by the

dress she appointed for the minister, is certainly an error. Still, further, the rubric contemplates the minister in the interval of this "second service" as preacher, or reader. If he deliver not a sermon, he must read one of the appointed homilies. As a reader of the homily, or perhaps, the reader of his sermon, he is supposed to wear the same dress in which he had previously read the service at the desk and also at the Lord's Table—that is, the surplice. 7. Mr. Cripps would ignore the use of the surplice in the pulpit "from the manifest absurdity which," as he supposes, "would ensue from using a different habit in performing precisely the same office [preaching] according to the time of day [morning or evening] at which it might be performed." The absurdity is not very manifest here, nor is the meaning of the writer. It is presumed he supposes the gown to be in possession of the pulpit, as a matter of course, in the evening service, and if so, the absurdity of the surplice in the same office [preaching] at a different time of the day [that is, in the morning] is one of his own creation. If the Rubrics, Advertisements, and Canons, which constitute the laws of the church, may be heard, and if the custom of the church of ancient times and of the Reformation period be of any force in determining the matter, there will be a uniformity of ritual both at the morning and the evening service. The late Bishop of London must have had access to the highest legal advice, as to the true interpretation of the laws of the church, and on that advice he attempted to establish a uniformity of the surplice in the pulpits of his diocese. The effort evoked such a spirit of opposition that the bishop charitably recommended a settlement, for the sake of peace and uniformity, on the following terms:—"When there is only one officiating clergyman, and the prayer for the Church Militant is read, which must be read in a surplice, it seems better that he should preach in the surplice than quit the church after the sermon for the purpose of changing his habit. It would perhaps be most consonant with the intention of the church [?] if the preacher wore a surplice when preaching after the morning service, and a gown when sermon is in the evening. Upon the whole, I am hardly prepared to give any positive direction on this point for this particular diocese, although it is certainly desirable that uniformity of practice should prevail in the church at large." 8. Mr. Cripps finally concludes, by suggesting a doubt, "whether the present surplice in the communion service has any other certain sanction, than the authority of that long established custom, which has also sanctioned the use of the gown in

preaching." If Mr. Cripps succeeds in establishing his doubt as to the sanction of the surplice, either at the communion or in the pulpit, the case of the gown will not be thereby improved. If the surplice can be legally taken away it will not follow that the gown must necessarily be its successor; for, granting that the surplice may not be the legal vesture at the Lord's table, the *albe* must succeed to it; as the gown cannot by any authority, either ancient or modern, come within the precincts of the chancel. The *albe*, however, has not been retained in the church for 300 years, and the Anglo-Saxon surplice, by an ancient prescriptive right, succeeded to its position at the time of the Reformation, and has held it since, with the exception of the short period of the Commonwealth. The force of Mr. Cripps's argument would lead to the alternative, not,—the surplice or the gown, but, the surplice or no vesture at all, in the pulpit or elsewhere; for, if the surplice be not now the legal vestment during the ministration in the pulpit, the result will be that no other vesture can be legal, as none other is mentioned or noticed in the Rubrics, Advertisements, or Canons, which constitute the laws of the church.

The late Bishop of Down, Connor, and Dromore (Dr. Mant), noticed this subject in one of his charges (1842)—

"The dress of the clergy, during their ministrations, was another point in controversy between the Nonconformists and the Episcopal divines. I have noticed this topic the rather, as affording an opportunity for remarking, First, that in our public ministrations, and at all times, and in all places, not only in our consecrated churches but in any licensed temporary place of worship, the surplice ought to be worn, as the dress of his profession and office, by the ministering clergyman. A case has been submitted to me by more than one clergyman of this diocese—the case is, the difficulty experienced in resuming the service by reason of the requisite change of dresses, appropriated in practice respectively, to the pulpit and the communion table. My solution of the difficulty is comprised in the following suggestions:—First, what is the obligation on a clergyman to use a dress in the pulpit different from that which he wears during his other ministrations? Secondly, does not the order for his dress, during his ministrations in general, include his ministration in the pulpit, and thus, should not the surplice be properly worn at any time for the sermon by the parochial clergy, as it is by those in cathedral churches and college chapels? But, thirdly, at all events, where the circumstances of the case make that dress desirable, does there appear any impropriety in its use?

"If, indeed, the surplice were at all times worn by the preacher, it might tend to correct an impropriety, not to say an indecency, which is too apt to prevail in our churches by reason of the change which takes place before the sermon, when the preacher, attended by other clergy, if others be present, quits the church for the vestry-room after the Nicene Creed, thus leaves his congregation to carry on a part of the service, admitting Psalmody to be such, without their minister, an absolute

anomaly, as I apprehend it in Christian worship, that the people should act without their minister. He deprives them of his superintendence during that exercise, and of his example, in setting before them a becoming posture and a solemn deportment in celebrating God's praises; and, at length, after an absence of several minutes, during which he has been employing himself, in any way but that of common worship with his people in God's house, returns at the close of the psalm to the congregation, and ascends the pulpit in the character of the preacher. Now all this is, in my judgment, open to much animadversion. And the best mode of correcting it appears to be for the minister to proceed immediately after the Nicene Creed to the pulpit, attired as he is—for the church certainly gives no order or sanction for the change of his attire—and so be prepared to take part with his people in the singing; if singing be at that time desirable, or if not, to proceed at once with his sermon.

"But, however this may be, it is evident and incontrovertible, that much awkwardness and inconvenience must be the result of detaining a Congregation after the sermon, whilst the minister leaves the church, and retires to a perhaps distant vestry-room, in order that he may again attire himself in the dress fitted for prayer [Communion Service], for, that he should proceed to the succeeding prayers in any other attire than the surplice, is palpably opposed to the directions of the church. The sole mode of obviating this difficulty appears to be for the minister, in such cases at least, to preach in his surplice."

Archdeacon Harrison's just and candid observations on the gown and surplice may appropriately conclude this subject:—

"It has been already observed that, if any associations of a papistical character are to be attached to the use of the one vestment [the surplice] or the other [the gown], it must be admitted that the gown is a reminiscence of times, when, owing to a departure in the mediæval Church from primitive practice, sermons had come to be of rare occurrence, and the office of the preacher had passed, to a great extent, out of the hands of the parochial clergy into those of the mendicant orders. White vestments, as has been often shown by the defenders of our appointed ritual, would seem to have been the dress of those who ministered in the early church, and when, in their services, the sermon followed immediately upon the reading of Scripture, or of the epistle and gospel, we have no reason to suppose that, where the presbyter preached, or made his homily to the people, any change of vesture took place. Indeed, the changes of dress in the course of divine service have commonly been regarded as essentially of Romish origin. But, though it were a reminiscence of Romish days, the gown of the preacher need not carry with it anything of a Romish character. It may only serve to call forth feelings of humble thankfulness, by reminding us how far it has pleased God to bless the endeavours of His Church in this land, to restore among us the ancient custom of preaching, which had been so long desired by the Christian Church. And now, that the sermon has come to form an essential and constituent part of our idea of the ministrations of the parish priest in the Sunday service, it will surely not appear a strange thing, especially considering the place which the sermon is appointed to occupy in the order of our ritual, that it should have suggested itself to many persons of late whether the change of dress for the sermon were requisite or even regular, &c."—(pp. 186, 187.)

SECTION XII.

THE DIRECTORIUM ANGLICANUM.—THE CONCLUSION.

The vestment controversy originated with John Calvin, at Geneva, and was imported into England by the returned exiles, who had fled from the persecution caused by the Six Articles of Henry VIII. An element existed in the Geneva Church which produced a controversy unknown in the history of the Jewish or Christian Churches. That element was *Republicanism*—Civil and Ecclesiastical Republicanism. Its spirit was antagonistic to chapels-royal, cathedrals, choral services, and church ritual, &c., for all these were associated with monarchy. The high evangelical character, learning, piety, and zeal of the Genevan Reformers, and their extensive usefulness in the Anglican Reformation, can never be impeached by any true son of the Church of England. But every candid inquirer, into the history of this painful controversy, must arrive at the conclusion, that those eminent divines showed a lamentable want of wisdom, prudence, and charity, in throwing the apple of discord into the English Church at such a period, and the judgment of posterity will hold them responsible for many of the evils which followed. True it is, that Calvin, Bucer, Peter Martyr, and Bullinger, alarmed at the consequences of the action they took in exciting the controversy, did all that lay in their power to arrest its progress, and restore peace and harmony to the church; but, the mischief was done, the spirit of fanatical zeal had been evoked, and there was no power, either in Geneva or in England, that could subdue or control it. The lower classes of the people, having once imbibed the "*vox populi vox Dei*" doctrine, became conscious of their power and began to use it. The result was disastrous to the peace of the church and to the welfare of the country. Although "the mass vestments" of Rome had been extinguished by Queen Elizabeth in her Injunctions, 1559, and her Advertisements in 1565, yet the Genevan hostility to the *surplice* continued to increase and extend itself until it founded the Nonconformist Churches, disturbed during three consecutive reigns both the civil and ecclesiastical state of the country, and finally overthrew both the church and the monarchy. No history can furnish a parallel to this in any age or country. Posterity will hardly believe the record, that a white linen vesture for divine service, originally instituted by God, and having a history of 3,000 years in the church, without interruption, was the exciting cause of a religious agitation, and furnished the occasion of so many humiliating

scenes of wild disorder, mob-violence, destruction of churches, and persecution of the clergy, such as took place in England in the early part of the 17th century !

The Ultra-Ritualists of our day, who are now so zealously engaged in preaching up a new vesturian crusade should pause, read, mark, and learn the history of this unfortunate controversy, ere they again commit the interests of the church and the country to an agitation, the results of which cannot be foreseen. There is, however, a marked difference between the dogmas of the former and those of the present controversy. The Reformers of the 16th century abandoned "the altar vestments," because they were the symbols of the doctrines of Transubstantiation and of the Sacrifice of the Mass, and they retained only the surplice, not as a sacerdotal but a ministerial vestment of ancient and scriptural authority. The extreme Ritualists of our day are zealous advocates for the restoration of the mass vestments of the Church of Rome. They openly avow their adhesion to the doctrines and worship of Rome (see "*The Little Prayer Book*"), and they regard the vestments as symbols of these dogmas—the albe with its cross-ornaments, the purple chasuble, and scarlet cope are regarded as sacerdotal vestures, eloquent of certain articles of faith, which are antagonistic to the *Articles of Religion*, the Liturgy, and the Communion Service of the Church of England.

A book, entitled "The Directorium Anglicanum," has been recently published, evidently and ostensibly with the design of promoting the restoration of "the ornaments of the church and of the minister ;" but, in reality, the establishment of the dogmas, of which they are the symbols, not the ornaments of the Church of the Reformation, but those of the pre-Reformation period. The book is of no authority. It has not the sanction of an archbishop, bishop, or even of a beneficed clergyman of the church, yet it is authoritatively *THE Anglican Directory*, quite in the style of ancient Babylon, or of mediæval Rome, "I AM, AND NONE ELSE BESIDES ME." The Author, not satisfied with the ritual authorised by the Introductory Rubric of the present Book of Common Prayer, nor even with that of the first Prayer Book of Edward, in open defiance of both ecclesiastical and statute law, takes his ritual and doctrines from the reign of Henry VIII. and the pre-Reformation church ; and he defends his cause, strangely enough, by the warrant of King Charles II. for the Revision of the Prayer Book, at the Savoy Conference—"to advise upon and review the Book of Common Prayer, comparing the same with the ancient liturgies which have been used in

the church in the primitive and present times" (25th March, 1561.) Now, assuming that the divines of the Savoy Conference did as they were enjoined, and consulted the ancient Liturgies of the Primitive Church, it does not appear that they arrived at any such conclusions concerning the ornaments of the church and of the minister, as the author of the *Directorium*. The search into antiquity did not lead those revisers to restore crosses, crucifixes, censers, &c., or the mass vestments of mediæval Rome, &c., in their researches, they approached neither Rome nor Geneva, they travelled towards Jerusalem.

"The ancient liturgies, the mediæval service books, the present uses of the east [the Greek Church] and west [the Roman Church] have all been consulted to throw light upon, and to interpret the rubrics of our own service book, in *The Directorium*, on the principle recognised by the last Revisers (see preface to the Book of Common Prayer), in the rejection of such proposed alterations, 'as were either of dangerous consequence as secretly striking at some established doctrine, or laudable practice of the Church of England, or, indeed, of the Catholic Church of Christ, or else of no consequence at all, but utterly frivolous and vain.'"

"Hence, this attempt to read our rubrics by the light of the pre-Reformation service books and ancient ecclesiastical customs, and not only have the old English Missal and Breviary Rubrics been so used in putting together this *Directorium*, but also the most ancient liturgies agreeable with the King's warrant."—(*Introduction*.)

Of those old service books, Dr. Nicholls, who cannot be impeached with Genevan tendencies, observes :—

"Of the Service, before the Reformation, the liturgy was only in Latin, being a collection of prayers, made up partly of some ancient forms used in the Primitive Church, and partly of some others of a later original, accommodated to the superstitions which had crept into the Romish Church in the middle ages, as we may now see them in the Roman Breviary and Missal. The Latin services, which were used mostly here in England for 300 years before the Reformation, were the *Breviarum*, *Missale*, &c., *Secundum Usam Sarum*. They were composed by Osmund, Bishop of Salisbury, a man well versed in rituals, about the year of our Lord 1080, and were thought to be done with that exactness, according to the rules of the Church of Rome, that many churches abroad likewise entertained them. These Latin prayers being established by the laws of the land and the canons of the church, no other could be publicly made use of [before the Reformation.] And besides, they being mixed with addresses to the saints, adoration of the host, images, &c., the worship was in itself idolatrous and profane."—(*A Comment on the Book of Common Prayer*, by W. Nicholls, D.D., 1710.)

This extract from Dr. Nicholl's work will throw sufficient light upon the *Directorium*, to show why the Author preferred the Old *Sarum* Missal of the dark ages, to the Prayer Book of the Reformed Church of England. If he had travelled some centuries farther back in his research, to the Homily of Ælfric the Saxon, he would have found that the present Communion Service of the Church of England was more in harmony with

the Anglo-Saxon Church than was the Sarum Service Book, and that, in attempting to introduce the mediæval, instead of the ancient dogmas and ritual of the Anglican Church, he is really proposing "alterations of *dangerous consequence*, as secretly striking at the established doctrine and laudable practices of the Church of England," and indeed of the whole Catholic Church of Christ in ancient times; and that, moreover, in substituting the ritual of Sarum for the simple and primitive ritual of the Reformed Church of England, he is only proposing "alterations utterly frivolous and vain."

The following is a mere outline of the church vestments of *The Directorium*, and may serve to show what a bondage of ceremonies is contemplated by the Romanizing Ritualists:—

1, the *cassock*; 2, the trencher-cap; 3, the *alb*, with *apparels*; 4, the *stole*, fringed at the end with a cross, and a cross in the middle; 5, the *chasuble*, decorated with crosses and ornaments of a very elaborate character; 6, the *amice* (*Amictum*), embroidered, or apparelled on one edge, the apparel has a cross in the middle and forms an embroidered collar; 7, the *girdle*, a white cord tasselled, sometimes red; 8, the maniple, enriched with embroidery and embroidered crosses at its extremities; 9, the *dalmatic* (the gospeller's diaconal vestment), has apparels before and behind; 10, the *tunic* (the epistoller's diaconal vestment); 11, the *mitre*, of three sorts, the plain, of white linen with gold or crimson lining, or fringe to the lappets—(2) the gold embroidered mitre with pearls, (3) the precious mitre, often made out of sheets of gold and silver, is adorned with gems and precious stones; 12, the *episcopal gloves*, made of silk and richly embroidered; 13, the *sandal*, embroidered with various devices, put on after the *buskins*, made of precious stuff or cloth of gold; 14, the *pastoral staff*—in processions the *crook* is carried *forwards*, in blessing it is held *laterally*, but still *outwards*; 15, the *episcopal ring*, of pure gold, large, massy, with a jewel, usually a sapphire, or a deep broad emerald, or a ruby, set in the midst; 16, the *crozier*, or archiepiscopal cross, sometimes wrought of gold and sparkling with jewels,—ought, according to catholic custom, to bear the figure of our Lord, hanging nailed to the rood on each of its two sides (a *double crucifix* of this kind is considered peculiar to an archbishop, as distinguished from a processional cross—if the crozier have only *one crucifix* it must be turned to face the archbishop), the crozier is always floriated; 17, the *pall* (archiepiscopal) is marked with *four purple crosses*,—besides these it is ornamented with three golden pins (the pall, given by the Pope to the Roman Bishops, is now marked with *six black crosses*); 18, the *rational*, an oblong square, of beaten gold or silver-gilt, studded with precious stones (it had given to it the name of the ancient Jewish Rational, Aaronic breastplate,—it was affixed to the breast-plate of the bishop, upon the chasuble, by three silver-gilt pearl-headed pins, and was only worn at the celebration of the Holy Eucharist)—it seems not to have been used by the *English* bishops since the 14th century [the dawn of the reformation]; 19, the *surplice*; 20, the academical *hood*; 21, the *tippet*; 22, the *amyss* (choir tippet); 23, the *cope*, very rich with figures of saints, the whole vestment covered with diaper-work, fastened across the breast by a clasp called a *morse* (the cope is made of scarlet cloth, lined with ermine); 24, the *priest's cap*, worn at funerals, &c. &c.—(From *The Directorium Anglicanum*, 2nd edit., 1865.)

The Bishop of Lincoln, presenting a petition to Convocation (Feb., 1866), signed by laymen, praying the Bishops to discourage the observance of obsolete customs, such as peculiar vestments, &c., in the performance of divine service, said—"That the proceedings of the extreme Ritualists were very likely indeed to bring about the result they deprecated, that of a division in the church. They indulged in practices which were unknown to the church, and which had no legal foundation whatever. On the contrary, they were practices opposed to the spirit of the church as well as to the spirit of the people."

The Archbishop of Canterbury recently pronounced his censure upon the attempt to restore the mediæval and pre-Reformation ritual in the Church of England, in the following terms :—"The wording of the address would certainly have led me to suppose that those who supported it were ready to countenance the extreme ritualism that has been adopted in some few churches. In such a view, I certainly could not have concurred, for I cannot but feel that those [the extreme ritualists,] who have violated a compromise and settlement which has existed for 300 years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am quite sure unconsciously, doing the work of the worst enemies of the church. That settlement has been acquiesced in, as far as the vestments of the parochial clergy are concerned, by the 700 prelates who have presided over the dioceses of England and Wales, from the early part of the reign of Queen Elizabeth to this day. It is a settlement which wise and holy men as Bishop Andrews, Richard Hooker, and their contemporaries, were well content to leave untouched ; a settlement which such a high ritualist as Bishop Cosins, not only did not see reason to disturb, but even enforced on the parochial clergy of his diocese by the tenour of his visitation inquiries, and that in the face of the Rubric, then recently enacted, as it stands in our present present Prayer Book. From this, the natural inference seems to be, that he held the ADVERTISEMENTS in the reign of Queen Elizabeth, and the CANONS of 1603, to be, nevertheless, binding upon him. I confess I have witnessed with feelings of deep sorrow the tone of defiance with which the recently introduced practices have, in some instances, been supported. I fear that such advocates know not what spirit they are of, and I would fain hope that they may still learn to adopt something more of Christian moderation and Christian humility, that, with St. Paul, they may be ready to acknowledge that there are many things which may be lawful and yet not expedient, and that they may be more

ready to lend a willing ear to the pastoral and paternal councils of those who are set over them in the Lord.”—(*Answer to the Memorial presented at Lambeth Palace, Feb., 1866.*)

An eminent commentator on the Book of Common Prayer (Dr. Nicholls), in the early part of the last century, gives some excellent advice to the conflicting parties in the church at that period, most seasonable and appropriate to the High Church, and Low Church party, as they are called, of the present time. Of course the *Romanisers*, while in the church, are not of the church, and cannot, therefore, be considered a church party:—

“Whatever little advantages may be compassed by these practices they are certainly very dangerous as tending to divide that church, whose only strength and safety consists in its union. These projects have been once already tried, and with a very lamentable success. For the miseries of the civil war were not owing to the separatists and sectaries (for these were afterwards brooded in Cromwell’s army), but to the quarrels and distinctions made between Church-of-England-men themselves. These unhappy differences kindled the first coals of the civil war and blowed up the whole nation into flames! whereby the life of the most religious of princes (Charles I.) was sacrificed and the best of churches was ruined. And, if this be not warning sufficient against trying the like experiments, I do not know what is.

“I will not pretend to say who are most to be blamed, for there never were two parties but there was a considerable degree of fault on either side. Let every one be as diligent to put charitable constructions upon the opinions and practices of those who, in a few little matters, differ from them, as some are to charge them with remote and odious consequences which they disown and detest. Let them neither go above nor beneath the rules which the church has prescribed. Let them be as ready to find out expedients for composing differences, as many are studious to find out ways to disagree upon, or to fix marks of distinction to keep up their parties, which would otherwise dwindle into nothing. Let them but do this heartily and sincerely and these two sorts of Church-of-England-men would soon be one again. By this course they would lend the most effectual hand to preserve our church, which, by these foolish differences and diverse methods of securing, they will run a hard venture of undoing. But matters, God be thanked, are not yet grown desperate, and ’tis to be hoped that all wise and good men, seeing the fatal consequences of such disagreements in a National Church, will use all proper means for the composing of them.”—(*Preface to A Comment on the Common Prayer.*)

In the controversy about Ritualism there is a danger of losing sight of the life and spirit of true religion. St. Paul speaks of some “having a form of godliness, but denying the power thereof,” (2 Tim. iii. 4.) Religion, like its subject, Man, has a twofold constitution—material and spiritual. God has never yet, under any dispensation, presented man with a religion which was a mere spiritual essence—cold, intangible, and imperceptible to his senses. He gave Religion form and beauty, that she might be seen, known, admired, and loved,—that her movements

and operations might attract attention and excite interest,—that her voice might be heard and her influence everywhere acknowledged. God deals with man as a being that receives much of his knowledge through the medium of his senses. One of his most merciful provisions, for man's instruction and welfare, is the embodiment of the life and spirit of true religion in that system of external institutions which constitute "the form of godliness." Those outward rites and ceremonies are designed to be the vehicles of spiritual life to the faithful, who look for the reality under the appearance, and devoutly wait for the Presence-Cloud to fill the temple. We dare not despise or undervalue those external forms of religion. They are of divine institution for our spiritual good, and are associated with all that we know of the Christian life. Those forms of worship, ordinances, rites, and ceremonies are interwoven with our first good impressions. The hours we have spent in their observance constitute the best portions of our being in this world ; and, from our last halting place in the pilgrimage of life, we shall look back upon those times, places, and forms of worship, as so many bright, happy, and blessed scenes of refreshment and joy and peace, scattered over the wide desert of human existence by the hand of Divine Mercy.

It is true, our forms of religion may be of divine institution, as were those of the Hebrews ; they may be scriptural and orthodox—they may attract, and even interest,—yet convey no spiritual life to the soul. They resemble only dead flowers, statues of clay or marble, wells without water, clouds carried about with a tempest, trees whose fruit withereth, an altar without a sacrifice,—a temple without God, where the Cloud is gone from the cherub, and in its departure has traced over the door "*Ichabod*—the glory is departed."

What a lesson is read to all Christians in the history of the Hebrew Church. If ever there were an instance where the mere external forms of religion could have been acceptable to God, it was this. How admirable was their form of godliness ! How beautiful the tabernacle in the wilderness, made after the pattern showed upon the mount ; how magnificent their temple at Jerusalem, how splendid the ornamentation ! How numerous the priests and Levites ! How grand and imposing the services ! How large the congregations ! And yet Jehovah declared on certain occasions (Isaiah i.) that their oblations were vain, their incense was abomination unto him, their solemn meetings were iniquity, that he hated their festivals, because—they drew nigh unto him with their mouth and honoured him with their lips, while their heart was far from him.

And thus it may be in the Christian Church. Our ecclesiastical constitution may be ancient and scriptural—our creed orthodox—our temples beautiful—our ministrations evangelical—our forms of prayer the ancient liturgies of the primitive church, embodying the language of Holy Scripture—our praises the ‘psalms and hymns and spiritual songs’ of Moses, David, Asaph and Heman, animated by the solemn and inspiring melodies of the ancient Hebrew and Christian Churches,—yet, after all, we may be mere formalists, no sacred fire may burn upon our altars, no spiritual sacrifices be offered, no incense of praise and thanksgiving, no breath of prayer, no sighs of the broken heart—may ascend to God in his holy place, and no ‘times of refreshing may come from the presence of the Lord.’ We conclude, then that,—neither is the form of godliness to be esteemed without the power, nor the power to be sought except in the use of the form. True Religion ever had and ever shall have this divine constitution—“one body and one spirit,”—“What therefore God hath joined together let not man put asunder.”

THE

A FEW years since (as I supposed) I wrote in the columns of the *Church Times* a paper on the above subject. It has often been referred to and quoted, and more than once you, Sir, have been asked to reprint it. I happened to refer to it in one of my four recent papers, "Church of our Fathers," and this has brought me requests for copies. I tried to find some, and at last succeeded. Judge my surprise to find it was no less than ten years since it appeared! Why something like a thousand youths, of thirteen or fourteen, then in their jackets, are now priests at our altars! I am induced, therefore, to ask you to reprint the substance of this paper, and then my remarks on our old Church of England robes will be complete in the five papers you will have printed since March. There is another reason why I think it well to reprint it. In the recent, safe attack on the Anglican ministry by the Birmingham Oratory my paper on Black Scarf was not only quoted, and a bit added to it with the original therein used is, I think, a stole under the powers. therefore

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